LC

Shakers

A
General Statement
OF THE
Holy Laws of Zion.

Introduction by Father James.

New Lebanon, Thursday morning, May 7th 1840.

The following is an extract from the Book contaning The Holy Laws of Zion; which Book was written by the hand of God Himself, and given to His Two Anointed Ones, to establish on earth; that his Laws his Statutes and Judgments might be known to the children of men, and that all who chuse freely to walk in them, might have a privilege so to do, and again find a pure relation to the things of God, which have been lost from the beginning, through transgression and disobedience.

This, says Father James, has been faithfully done by the Two Anointed Ones, Christ and Mother. But they have

not been kept with that degree of exactness and purity that was intended at the beginning. For the establishing of these Holy Laws and devine Statutes, in the New Creation of God upon earth, by your Heavenly Father was the greatest act of condescension and loving kindness that could possibly be extended to the children of men. Therefore, says Father James, God does require that they Should be renewed and reestablished, and more faithfully kept by the body at large, throughout the habitations of Zion; than they ever have been heretofore.

Now (says Father James to the writer) bow your heart unto God, and write the words I read to you, in the presence of my ever blessed Mother and Father William. Six hours in a day shall I read the words you are to write. And the rest of the time we Shall send heavy sufferings and deep tribulation upon you; and under this you must be patient, until you have finished the writing which we, in union with your beloved Lead, have purposed for you to write.

The Holy Laws of Zion.

The Lord anounces Himself in His true Character & Power.

Thus saith the Lord; I am the Word; I am the Law; I am the Beginning and the Ending; I am that I AM, the Holy One of Israel. Before ME there was not, and ME there is none; But your Eternal Mother, Wisdom, is ever by my side, and her Glory is my Delight, and my Delight her Glory.

And to all who faithfully keep our Commandments; our Laws and our Statutes, WE have from the foundation of the world, and will, to the end of time, make ourselves known in truth to them, and clearly show to them the path of their duty; through such means as we may chose. And let no one plead for indulgence in Zion, nor seek to evade the cross which I have for them, Saith the Lord;- which cross they must faithfully bear, or never enter my Kingdom. And they that turn their sense to look to Sodoma vas sin, shall be like unto righteous Lot's Vas farone upon whom my wrath and Judgment did

speedily fall. Yea, saith the Lord, they shall surely be cut off from my people.

My Laws for my people in Zion, are not great and hidden mysteries, or something that has never before been taught you; but they are plain simple and easy to be understood; that which has been taught you from the beginning, by your Heavenly Parents, and by my Holy Anointing in the Lead, which at all times, is present with you.

Part II.

The Order of confessing and repenting of Sin, for those who first set out to embrace the Gospel, and come in directly from the World.

1. Whenever any souls from conviction in their own consciences, apply to you, in the line of order, and say they desire a privilege to confess their sins, and ye have no reason to believe that they have committed any capital crimes, for which the laws of man must deal with them; grant them an opportunity; dont turn them away; whether they be rich or poor high or low; for when souls feel the need of honestly confessing their Sins; my Spirit is at work with them

2. And if they are such as have never had any

previous privilege in the gospel; and stand clean from all incumbrance with out; then they are free to be gathred in to the fold of Zion; there to learn her holy Laws. Therefore teach them in my holy fear: saith the Lord; how to labor for true repentance; how to cry to God for a broken heart, that their sins may be blotted out.

3. Teach them as Christ and your blessed Mother have taught you; in the spirit of loving kindness and true charity; as they can understand; but use no flatteries: for a hireling can never be a true heir of my Kingdom. Teach them to give up their idols without and with in; and think not to carry them along: for they will prove thorns in their sides; & stumbling blocks in their way; over which they cannot travel.

4. When a soul feels the horrors of a guilty conscience, aroused by the flames of conviction; then is the best and the most proper time to plant the true gospel seed; and lay the foundation principles of the work of God in that soul.

5. And all ye who are called to labor with souls, in the line of hearing openings, I do requre that ye purify your own hearts, by an honest confession of all willful or kown transgressions of the laws of Zion; in your knowledge; and that ye labor for a true sense of repentance and Godly sorrow for the same;

before ye go forth in this solemn and sacred duty of standing in the place of a witness between me and one that is waked up to a lively sense of the need of confessing sin to God, in the presence of his witnesses.

6. And when ye are thus prepared, into whatever room ye enter, make fast the door (in all cases like general openings,) that the one who is in the sacred duty of confessing sin, be not interrupted by any one's coming into the room. In many cases, a little interruption of a soul in that labor, especially at a time when approaching to points very crossing to speak of, might be the means of such a soul's passing over something which might in process of time, grow to his or her own destruction and final separation from my people.

7. In some cases, and with some persons, it might not make much difference. But ye cannot be too careful on this ground, for there is no order established in Zion, more sacred than the order of confessing sin; and from which such fatal consequences might proceed, from so little interruption. Here is wisdom; and let him that hath wisdom, understand and use it aright.

8. Whenever ye who are set to labor with souls

perceive that they are approaching upon such points as cause their strength and courage to begin to faulter, labor then, with the strength of your soul, to help them, and gather their feelings to you, that they faint not.

9. I do not require you to dig out the sins of any one, but I do require, saith the Lord, that when ye see the two opposite spirits, good and evil, struggling in a soul, while in the work of confessing sin, ye would labor to strengthen the good, with feelings of mild and tender kindness; that the soul may no longer be bound by the cruel oppressor.

10. But such as are dead and stupid, resting in their sins among you, labor in fervent cries to your Heavenly Father; that the horrors and condemnation of a guilty conscience may fall upon them, on whom it does belong; that they may be awakened to a true sense of their state, and come to the light before it be to late.

11. The first step that souls can take in the work of regeneration is, honestly to confess their sins, in the presence of one or more of my witnesses, according as the case and nature of the circumstance may require. They then can see, in truth, but a very short distance, as respects the increase, growth and travel of the soul in the New Creation; nor is it necessary that they should. But so far as is needful for them, in order that they may set out right in the beginning, can always be shown by those who are set to labor with them, if they are faithful to do their duty.

12. And as they increase in strength and power over evil; (or the inclinations of their own natures;) light and understanding of the things of God; will break forth in their souls; and they will grow humble and meek; easy to be entreated; and thankful for the least instruction or admonition from those who have had a longer travel; and stand nearer to God than they do.

13. But if you suffer them to go on in a high minded zeal; preaching to others; month after month; and year after year; until they lose all sense of their first tribulation; which brought them to seek after some way whereby they could be delivered from their sins; they will soon come to a stopping place; and rather than bow low enough to go forward; they will rise still higher and fall backward.

14. When souls feel broken and worn down under a weight of tribulation and sufferings; it is easy then to bend their spirits right. So be wise; all ye who are called to labor with souls who seek to enter in at the strait gate.

15. But unto you that have had a long privilege and much teching; I say hearken; As the soul advances from one order or degree of privilege to another still forward; I do require; saith the Lord; that they walk more and more exact and cirsumspect more;

and more secluded from the spirit and friendship of the world; who yet live in their sins and uncleanness; defiling each other; both in body and soul.

Part III.

The Order and Obligations of Souls that are gathered into Church Relation, throughout every Society of Believers upon Earth

1. Every Church that is established in gospel order, is founded upon this principle and this principle must and will for ever stand. Every soul that is gathered into this order of relation in Christ, must feel a weighty responsibility resting upon them, to be more exact in keeping the orders of God, as established in this relation, more just more upright and more holy, that by your bright shining examples of Godliness and virtue, ye may be active helps to the leading influence which is vested in your beloved Ministry in leading and directing the general sense of said society heaven ward. And this you must do by being strait and punctual to keep your own order, in this relation where the gift of God has placed you.

2. For in this relation you are called to be members of the Inner Court, or in a relation and order which is placed to be the leading or elder part of said Society;

where such Church is located, and where the greatest burden in all things, spiritual and temporal, must rest

3. And to this order and relation, which I have planted, through my Two Anointed Ones, saith the Lord, I do require every other family, in said Society, to look with reverence and respect. And when they speak one to another, as teaching this order and relation, I do require them to fear me, saith the Lord, in what they say. For the order of my Anointing is holy; and they that suffer their feelings to rise against it, shall not prosper, saith the Lord.

4. But consider, all ye my people, who have this privilege to dwell in the Inner Court of my Zion upon earth, what manner of lives ye are called to live. Truly saith the Lord, the number is few among you that rightly consider this.

5. But unto thee ancients of the people, my Daughter's first born, for their true faithfulness and devotedness of soul and body to my work upon earth, I have given them a name that shall stand in my Kingdom, and never be blotted out.

6. My ways are just and equal, saith the Lord. I dispense to every soul his due reward, according to his works, and a cording to the greatness of the privilege which in the dispensations of my providence, through

my anointing upon earth, I have given unto every one from the least unto the greatest.

7. And ye who will bear the same cross, and wear the same yoke, must yield perfect obedience to the revealed will and order which is made known through my holy anointing on earth, in the age and day where in ye live. And unto all such, I will give an everlasting name, which shall be sealed in my holy Book of Life, eternally to stand.

8. But unto you that make it your delight to seek after the knowledge and wisdom of the children of this world, drinking in their spirit, and blending with their forms and fashions, giving your sense to learn the Arts and sciences, as you call them, in stead of giving your sense to learn my way and do my will, in truth, as you are daily taught, unto such I say, saith the Lord, I will darken in my Judgment, and cast off in my fury.

9. Vengeance is mine, saith the Lord, and I will repay unto them, throughout all generations who, dare presume to sound forth words, or streach their mouths in derision and scorn of my loving and tender kindness, which of all people since the world was created, you that live in this day, do enjoy the greatest share, saith the Lord.

10. My word is holy; and my way is straight; and it shall be well with every soul that truly walks therein. You that are called in Church relation are called to come nigher unto me than any other order that is established among my people on earth; consequently ye are required to keep further from the children of this world; as respects the union and blending of your spirits.

11. Do any of you who are called to be members of my holy sanctuary on earth think that you can have the children of this world, who are yet in their sins; hired in as servants, to work with you, in your daily employ; and not be defiled with their spirits, who are daily committing sin while yet among you? Nay saith the Allseeing eye of him who knoweth what is.

12. And do any of you expect to succeed and prosper in planting the seeds of the gospel in the hearts and souls of the rising generation, while they are conversant with those who have never confessed their sins; and from whom their natures of lust and rebllion daily derive strength? Nay; in no wise; saith the Lord; the Laws of Zion do forbid it.

13. Do any of you think that you can fulfill your calling in the order of this relation; which require you to be shining examples of Godly piety and virtue

to all those back of you, while you are in possesion of many things which my spirit hath never owned, and against which your blessed parents and present Lead have repeatedly warned you?

14. And your senses still pleading for more and more of those things which have a direct tendency to increase your love and attachment, more and more to the idols of time, which are in direct opposition to the order of your calling? In no wise; for my commandment, from the foundation of the world, has been that, No idols shall ye have, and no God shall ye worship but me.

15. I do require you to give up all and be as your ever blessed Mother taught you, while She was upon earth; Hands to work and hearts to God; devoted soul and body; doing your duty, faithfully in your different lots and callings. And such have been, and shall forever be the ones on whom my everlasting blessing shall rest, saith God, your heavenly Father.

Part IIII.

Of judging the holy Order and Works which my Hand hath established; saith the Lord

1. No soul or spirit on earth or in eternity, can judge righteous judgment, except under the influence which is righteous and holy. And none can be under this righteous and holy influence except they stand uprightly in that order which I have placed for their protection. And every thing that ye judge, whether of my holy works, or of one another, except ye have been placed by the order which I have established for that purpose; saith the Lord, will be held in the book of remembrance against you, as falsehoods, and those must remain, until blotted out by an honest confession and true repentance.

2. I have placed a judgment seat before which ye shall all be judged. The living testimony which I have sent forth, through my Two Anointed Ones, and that which I still cause to be loudly sounded in your ears, through my Anointing on earth, is the judgment seat before which ye shall all be judged, in time and in eternity. Therefore take heed

that ye judge not one anoth^er^ from under the influence of your own fallen, corrupt natures: for while the soul is under this influence, it can pass no righteous judgment.

3. I have placed a true line of order, for every one among you to open your burdens and trials, whether it be in respect to members in your own order or family, or whether it be in respect to members of other orders or families, or whether it be in respect to other Societies. And how oft have your beloved Lead, by the spirit of my Anointing, strictly enjoined this upon all of you, desiring that no one would, in any case, neglect to keep this sacred order; for here in^is^ contained the means by which the whole family of Christ can move in union and harmony togather.

4. It is the law of Zion, which I have established on earth, saith the Lord, and it is also establish^ed^ in Heaven; That every one must keep the orders and regulations that are established in the order or family where they live, and never be enquiring after those of other orders or families.

5. I have intended from the beginning, saith the Holy One of Israel, that no soul should enter my Kingdom with out making a great sacrifice to obtain it. And all the laws and stattutes which are established in Zion upon earth, are given for that express purpose, to help souls to make this sacrifice which I do require, that they

may be worthy of a place in my peaceable Kingdom of rest, when they have done with the perishable and fading things of time.

6. And they that do not feel thankful to make this sacrifice, acording as they are taught by their beloved Elders, whom I have plced as faithful watchmen; unto such I say, saith the Holy One, they have no right in my Kingdom, and the door I shall shut against them.

7. But to such as embrace the offers and call of this my holy gospel, with thankfulness and gratitude, and faithfully walk therein to the end of their days, I will open unto them the gates of Paradise where my holy angels dwell, and crown them with crowns of glory that shall never fade nor wax old.

8. Ye are all called to dwell to gether in my Spirit, saith the Lord, as peacable lambs in the fold of Christ and your blessed Mother, that my holy wings may over-shadow and protect you in times of darkness and great distress. For my im mediate protection will be extended to none, save those that I find in the fold of my Two Anointed Ones. And ye that have ears to hear, and hearts to receive, let this my solemn warning sink deep therein, saith your heavenly Father.

Part IV

Of Jusification and Purificaction, as established by my holy Order saith the Lord.

1. Every soul among you, that walks in obedience to what you are taught, acording to your best understanding, is perfectly justified before me, acording to the order and travel to which you have attained. But none can be purified short of deep tribulation and sufferings in spirit.

2. The order that I have placed, that souls might find justification throughout Mount Zion, in this, that when ever ye are overcome, and influenced by your passions or your evil natures, so far as to commit actual sin, in word or deed, ye do confess it to your Elders before you assemble with my people, to make offerings to me.

3. For except ye do this, before ye assemble to worship me, your offerings will be loathsome in my sight, and a stink in my nostrils. The Holy Spirit does require this, that atonement may be made, and the soul again set free, to labor for the precious bread and water of life that it may live there-by.

4. And that ye may also be purified and washed from that nature which caused you to transgress, labor for true tribulation and Godly sorrow in your own

hearts; and not, when you have confessed, and feel released from that judgment and horror of conscience under which you lay while your sins ware covered, give way to lightness and vanity, and thereby soon fall out of the straight way again.

5. But if ye are faithful to cry unto me for a broken heart and Godly sorrow, that ye may truly repent, I will give you comfort and joy in this spirit, which shall be as far from lightness and vanity as day is from night, or as good is from evil.

6. Here is my fountain, and here is my pool, saith the Lord, where in every creature that is saved, has got to wash and bathe, wash and bathe, untill they are completely purified from the nature of sin. And this example has been abundantly set by your heavenly Parents, who have gone before you, and by those who remain with you, in whom my Spirit delights.

7. There is no blame imputed to you for being born into the world so enwrapped with the nature of sin; but the greatest wickedness comes in consequence of souls, after having my gospel trumpet sounded in their ears, and the light of my eternal brightness spread before their eyes, turning again to sin, with their eyes wide open. I say unto such,

saith the Lord, they had better never been born to see the days which they have seen.

8. But the hand of my everlasting kindness and charity shall be extended to all who will fight the good fight until they have overcome; which work must be progressive, step by step. But be ye not discouraged; for I have placed my angels of strength along the strait path to help every honest hearted traveller.

Part V.

The holy Order of my anointing upon Earth, which I have placed for the Salvation of souls, saith the Lord.

1. Whenever souls have honestly set their hearts to seek after me, according to the best light and understanding which I have given them, I have always blessed and noticed them, by establishing some true line of order, in which if they were faithful to walk, they might, at all times, know what I did require of them, according to the age and requirements of the day in which they lived, from the foundation of the world to this present day.

2. Many of you who live in this day, and are called by my name, saith the God of Israel, read your Bibles (which by my hand have been preser-

ved for the children of men) concerning my work at different periods of time, and the various ways and manners in which I have manifested my self to mankind since the world began.

3. You read and feel astonished at the hardness of heart, and opposition of spirit, which they showed to my word and work of that day. And when I sent my beloved Son, clothed with my mantle, for the restoration of Israel, how that they rejected his testimony, and refused all offers of salvation, and with madness and revenge, crucified his animal part upon the cross; because he did not come with such a testimony, and in such a manner, as they had laid out, in their own natural wisdom.

4. Notwithstanding all the chastsement, judgement and desolation, which I have brought upon them for departing from my laws and statutes, which I had established through my servent Moses, they (as a nation whom I had chosen to prefigure that work which I designed for men from age to age, in after generations) still refused to accept my last offer through my beloved son, to them. And I sent forth my Angels of destruction, to dstroy them in my wrath, and scatter them in my fury, to the four quarters of the earth.

5. I would, saith the Lord, have every soul be wise, and obey the call and except the offer I have made to them, in the age and day where in they live. For I delight not in the destruction of any, but that all would repent and find me in mercy: for my delight is with the faithful and obedient, while my scourge and judgments must fall upon the wicked.

6. I say unto all you inhabitance of Zion, saith the Lord, see that you donot touch the spirit of my anointing. for if the sin of Judas be so great, in betraying his Lord and Master, (in whom I had placed my anointing power, for him to bestow on whomsoever he would), that he hath found no forgiveness, nor place in my Kingdom, unto the present day, (which is the case, saith the Lord,) not withstanding he quickley repented, after commiting the crime, and destroyed his own life by reason of the horror and torment of his soul.

7. How exceedingly careful do I require you to walk, in this respect, who live in a day in which the fullness of my work and spirit, as respects mortals below, is made known, without sin unto salvation. For there can be no other door opened for the salvation and redemption of mankind than that which has been opened by your blessed Lord and Saviour Jesus Christ and Mother Ann.

8. I do require that all ye inhabitants of Mount Zion labor to learn true wisdom; that wisdom which cometh from God and your Eternal Mother; that ye may know how to prize the day in which you live, and not for a few moments of pleasure in disobedience and sin, lose a birthright that can never be regained, neither in time nor in the endless ages of eternity.

9. For I say unto you, saith the Lord, No mortals on earth, since the foundation of the world have ever had so great a privileg as you that live in this day, in which the way of entrance into my everlasting Kingdom is made known. And those that will walk in this pretty way, shall surely be clothed in white raiment, with crowns of victory on their heads.

10. If any of you suffer your sense and feelings to rise against that order, and disregard the counsel which I have established in Zion, for the protection and increase of her children, through my anointing, ye do virtually crucify unto your selves, the Lord Jesus Christ, as verly as the Jewes of old did, and that too, in a day of far greater light and understanding.

11 I will reason with the creatures of my creation.

saith the Lord, as a man will reason with his friend. But if they will not be persuaded, and turn a listening ear, and an attentive heart; but do deride my counsel, and mock and scorn my word; my vengence and judgments shall be upon them; for the mouth of the Lord your God hath spoken it, and they shall not escape.

12. Remember my purposes alter not, nor in any way change to favor or ease the carnal sense in man; but the way for his salvation is fixed, unalterable. And every creature must have a free and fair offer of the means of salvation; and they that refuse, to their own damnation; while they that embrace and except, receive to the saving of their own souls.

13. Tho many may fall upon your right hand and, and upon your left, it only goes to prove the unalterableness of that decree which I have established: The soul that sineth, and sineth against light and understanding, shall surely die away from the body, and be cut off from my people. And none have ever been cut off, but what hath sinned and sinned, and would not come to the light in my holy order, saith the Eternal Searcher of every heart.

14. Your own ways and your own wills are sure to lead you in the way of destraction. They are the cruel tyrants and despots that usurp the fredom of the soul.

and no enjoyments can they give, howev^er^ flattering, but does leave a sting behind, and desolation marks its way. The more it is gratified and endulged, the more it is dissatisfied and unwilling to hearken to the reasonable calls of coscience.

15. Many of you have often thought, within your own hearts, why was it that I sufferd man kind to come forth on the earth with natures so prone to disobedience and rebellion againt their Creator, and against their own best good and comfort.?

16. I ask, saith the Lord, would any of you, sending a man to perform a journey, confine his feet in a bushel.? Neither would I cōtrol the free agency of man. But I have set before him the way of life, and the way of death. I have not confined his feet; he has power to walk in either road, knowing the consequences of both

Part VII.

Of the Separation and Distinction which I do require to be kept between my chosen People and the Children of this World. ——— who are yet in their Sins and Uncleanness. ———

1. I do require, saith He whose dwelling is on high, that all of you who name the name of Christ and your blessed Mother Ann, do keep my laws of distinction between your own souls and the world of mankind at large; for if ye neglect to keep them in spirit and in truth, you will be ensnared by their idols, and led astray by their cunning and crafty inducements.

2. Hath not my hand prospered and encreased your temporal blessings many fold, (according to the promise which I did give, through your heavenly Parents, who first opened the gospel unto you) just in proportion as ye have been faithful and strict to follow the counsel they gave.? Were ye not poor and in debt and many of you destitute of the comforts of this life.?

3. Were ye not encouraged by the cheering promises of your ever blessed Mother, and those with her, that if ye would be faithful, and put your hands to work, & give your hearts to God, and labor for an increasing sensation of his holy work in your own

souls, that he would increase your stores of temporal blessings, and set you free from all involvements to the children of this world.?

4. I say, saith the Lord, were ye not cheered by these promises.? And have ye not seen them verified and fulfilled, even beyond what ye could have any reason to expect in so short a period as sixty years.? Compare your present situation, as respects your outward possessions, with that of fifty years ago, and let your own hearts say whether you are not astonished at what my hand hath done for you, in this line saith the Lord.

5. But remember ye, that none of the disobedient that turned their backs to my holy way, have had any proportionable share of my blessings in this line; but the most of them I have taken away under retributive judgment, and they are now in eternity, suffering, for ever disinherited from that birthright which those who remained faithful, (or the most part of them) have entered into the enjoyment of, crowned with everlasting life. And those yet remaining upon the earth among you, are prepared to enter when called.

6. The time has come saith the Lord, for Zion to be purged from her idols, those things which she hath

gathered, contrary to my pure spirit, and directly averse to that counsel which hath been given her through my holy anointing. I have established her in my wisdom, and I will protect her in my strength, if she will closely adhere to the laws which I have established for her safety.

7. And her inhabitants shall be my children, and I will be their God, their Father and their friend; for they are my devoted few, upon whom the ends of the world must come. My candle and My lamp I have placed within her, and the light thereof shall never be extinguished but shall yet extend to the ends of the earth.

8. Therefore do I watch her in my wisdom, and rebuke her in my mercy; for she hath waxed fat, and beginneth in her heart to say, Let us take our ease, and enjoy and feast upon the good which our hand hath gained. Therefore I say unto her, the day of her danger hath come.

9. For when her children begin to withdraw from my holy counsel, whether in things spiritual or temporal, and trust in their own arm for strength, and to the wisdom of the carnally wise for protection, then do I begin, saith the Lord, to withdraw my arm of protection, and my angels of blessing and wisdom, that she in her judgment may learn humility in spirit, and humbleness of body, and know that it is my hand,

saith the Lord, that hath multiplied her blessings and increased her store.

10. I do require, saith the Holy One of Israel, that all ye inhabitants of my Zion on earth, do hearken and give ear unto my words; for they are now in mercy, and in due season sent unto you.

11. I do require that ye gather yourselves and your senses home from amongst the wicked and unclean, and no longer let your sense run for trade and traffic to that extent which ye have done for many years past; for I have no protection for you in it, any further than what is indispensably necessary to obtain that which ye really need, and cannot, by good economy and industry, raise from the soil were on I have placed you.

12. How great is your darkness! and how unwise have been your steps in this line! even to neglect the cultivation of a great portion of your own lands to any degree or much extent of improvement, and betake your selves to a more fashionable and popular way of getting a living, as you call it, which is directly contrary to the counsel given by your heavenly Parents at the beginning, and in which manner of going, my blessing and protection will no longer be extended, saith the God of Israel; for ye have already gone far byond your bounds

13. I do require that ye should all remain at home, on your own possessions, as much as possible, where ye can put your own hands to work, and give your souls to labor for the holy things of God, in the peacible fold of Zion, where you can be protected.

14. But unto such as are among you, who have a desire to be roving amongst the Children of this world, following their schemes of speculation, and getting gain without right; I say unto such, except ye do repent, and turn your sense unto the fold of Christ and your blessed Mother, I will spew you out from Zion, and disinherit you from having any right part or place in my Kingdom. I will cast you forth as dung and dross saith the Lord of host.

15. But if ye will bow down and hearken unto my word, and labor until ye bring your spirits to feel satisfied and thankful for that degree of modest plainness in all that you possess, agreeable to the example which was set you by your heavenly Parents in the gospel; I will bless the increase and travel of your souls, and the helth of your bodies; yea I will bless the increase of your ground, and the increase of your flacks, and ye shall in no wise lack for any good thing that is needful, or necessary for your strength or comfort in this life.

16. I have not called you to this holy calling, on earth for the purpose of heaping up gold and silver; (for the children of this world can do that;) but I have called you to be bright and shining examples of every gospel virtue, in strict obedience to my will, through that holy anointing which I have placed in Zion, that my proclaiming angels might sound, sound, sound sound with their holy trumpets, and proclaim to the nations of the four quarters of the earth that my eternal brightness can be found only in Zion.

17. I have called you, saith the Holy One of Zion, to gain this everlasting brightness, and not to place your hearts upon, nor give your minds to be swallowed up with the perishable and corrupting things of time, but first seek my kingdom and its righteousness, and all that is necessary for the body, (if ye are faithful,) shall be given unto you.

18. And this is the line of destinction which I do require you to keep; never, in any way, or in any case whatever, to put yourselves in a situation to associate, unite, or blend, unnecessarily, in conversation with the children of this world, whether at home or abroad. But if ye have been sent in order to do a duty, do it in my holy fear, saith the Lord, that they may know my holy spirit dwells within you.

19. In so doing they cannot generally speaking, help but feel a fear and reverence while in your presence. And this will be a much greater protection to you, in both soul and body, than what all their counted friendship or unnecessary freedom could afford you; for this my Spirit in the gospel does forbid.

20. The laws of Zion does also require that ye should no longer continue the practice of hiring the children of this world to work around, amongst your brethren, and especially with those of the youthful class. But when you find it necessary to hire any particlar job done, hire a company, and have them work by themselves, attended only by those who are set in order for that purpose.

21. And never allow them to eat in the same room, and at the same time with your brethren and sisters. This my holy law does forbid. Also keep them in that place and order which is provided for them, while they are among you; and always labor to do with as little of their help as ye consistantly can.

22. And if ye keep my stattues, and do my will, in all these respects, the time will come when you will feel but little need or desire to have any of them on your possessions; except they have come to confess their sins and embrace the gospel of truth.

23. My law does also enjoin that, in every place

especially in large societies where you may have considerable to vend in the public markets, that it be plain and simple, and of that good and substantial quality which becoms your calling and profession, unembellished by any superfluities, which add nothing to its goodness or duribility. This my gospel does forbid; and no gain that ye may get in this way, can ever be blessed or sanctified to my people, saith the Lord.

24. I also do require that, all those who may be set in order, to go out and vend these things in the public markets, should do it in a way that will take the least possible time, and do their duty faithfully, and immediately return again, into the fold of Zion, and there render a strict and true account, even to a farthing, to that order which is placed for this purpose.

25. And none are to buy or purchase any thing while out among the children of this world, except such things as they have been authorized to get, or may need for their immediate comfort and support.

26. None are to buy and sell the same articles for the purpose of speculation; for in so doing, your souls loose the sense of true honesty and the fear of God, and thereby gather darkness and loss. And never, in any case, throng public places to gratify an idle curiosity, where you have no immediate duty;

for my protection cannot be extended to any soul that is in willful or careless disobedience.

27 And I do enjoin it upon the leading influence of every society, to watch, closely, the manner and goings of those that are called to deal with the children of this world. And when ever you see they are departing from the true order which is established for their protection, in this line, either in the letter or the spirit of it, to admonish them to return to thei duty, in the line of order.

28. And if they, in any way, refuse to alter their manner of going, release them from, that place, and suffer them no more to go out as public agents, to transact business for my people; for they will do no honor to my children, saith the Lord; but they will bring trouble and suferings, yea, shame and disgrace, both upon themselves and upon my peopole: for their services and labors, in this line of sense, cannot profit you nor them.

Part VIII.

The Duty and Obligation of Elders, as established in the true Line of my Anointing in their respective Orders and Families as faithful Watch-men upon the Walls of Zion, saith the Lord.

1. I do require that, in every order or family of much magnitude, there should be a lot of Elders, consisting of four in number, two of each sex, whose immediate duty and obligations are confined to the spiritual travel and protection of every member in said order or family. They are clothed and anointed with my spirit, saith the Lord, to gather souls into the holy order of my work.

2. I do require that they should watch and pray, that they may be blessed with a spiritual sight and feeling, to discern the state and spiritual travel of every soul that is placed under their immediate charge and care; each in their proper line and order laboring for the protection of their own sex, not as man and woman, but as brethren and sisters, watching and laboring unitedly to gather, for the protection of souls in the house of God, in their respective order or family.

3. It is also their right and duty to counsel and instruct, in all things, so far as need requires, for regulations sake,

and the maintainance of good order, being nevertheless, in perfect union & subjection, in their feelings, to the counsel and instruction of that holy order of my anointing which is before them, and vested in the Ministry, to which authority they are, at all times, in their transactions, held responsible.

4. It is further more their duty, at all times, so far as consistent, to be at home, and keep more retired and secluded from the general throng and bustle of temporal business than any other part of the family; but to be faithful with their hands, so far as they have time and strength, one side of attending to the duties of their spiritual calling, for the good and protection of souls, which must never be neglected for any other consideration whatever; as there is no other duty so important as that which relates to the protection of the soul.

5. It is also the duty of the Elders to see and know that every individual member in their family, attends strictly to the orders there in establised, both in things spiritual and temporal. And if there be any member or members that refuse to comply, according to the requirements of their Elders, to the established orders and regulations in said order or family to which they belong, I do, saith the Lord, require the Elders to labor with, and admonish such persons,

in the spirit of Christ, to return to their duty, and beware how they rise against, or trample upon the order of God, which is placed for their protection, and if they confess, repent and return, let them feel your union love and blessing.

6. But if they refuse to hearken, after the first and second admonition, kindly entreat of them to attend the first meeting you have, and to stand between the brethren and sisters, at the lower end of the alley, and after singing a solemn song of praise to me, saith the Lord, request the whole family, in a solemn and feeling manner, to kneel down in prayer, for this your poor brother or sister, which ever it may be, and pray that they may get hold of a broken heart.

7. But if they continue in their obstinacy of spirit, request them to attend the next meeting, and stand in the same place. And after you have again sung a solemn song of praise to me, again request the family in a solemn Godly manner, to kneel down and pray earnestly to me, that I would suffer that soul to feel the judgment of his or her own state; and if I send it not upon him or her, in the course of 24 hours, then my Spirit has ceased to strive with that soul, and it hath become reprobated; for I have cut it off; therefore receive that soul no more into your union, saith the Lord.

8. It is the duty of those who are placed as Elders, or watch men upon my walls, or as shepherds within the habitations of Zion, to hold the reins of government, in my holy Spirit, over every individual member in their family, by showing forth, at all times, in words, actions and feelings, and by their chaste and upright examples, that they themselves do walk in exact obedience to my holy will, as established in the order of their holy and spiritual calling.

9. That the feelings of every individual member in their family (that has travelled to any degree of victory over their fallen natures) may, at all times, gather to the Elders in feelings of fear, love, reverence and respect: for here is the unction of my holy anointing, that enables the soul that is forward, to reach the soul that is yet back and behind, and lead it on to my holy Kingdom. And it is in this line, and in this line only, that I have opened the door of salvation for any soul.

10. I do require saith the Lord, that all of you who have a privilege in this day of my visitation on earth, would learn how to seek after me aright. No one can find me in spirit and in truth, only through those that have travelled nigher to my Holy Spirit than they have

11 And remember ye, always to show and feel a reverance and respect to those that are before you and in a special manner to draw near, in feelings of tender

love and respect, to those who are plced as your Elders; for they have received my anointing, through those that stand before them, sufficcent for the protection and increase of every soul placed under their care, if they will be careful always to bend their feelings in subjection to what they are taught.

12. Hearken, all ye my people, saith the Lord God of the holy house of Israel; I warn you, in my kind and tender mercy, that ye never suffer one feeling of stubborn rebellion to rise against the least order which you are required to keep, nor in any way against my watchful Shepherds whome I have placed in the different parts of Zion, to guard and protect, in the spirit of my anointing power, my chosen flock; for a little giving way in your feelings to rise against, in this respect, will bring much darkness and sufferings upon your souls. Therefore be wise.

Part VIIIII.

Of the Duty, Calling and Obligation of Trustees, who are appointed in the Line and Order of God, which I have established in Zion upon Earth.

1. The lot or order of trustees may be composed of two or more of each sex, according as the wisdom vested in my anointing may see fit, & the nature and extent of their business may require. And when ever they

are appointed to this important lot of care and trust, it is their duty to labor and get hold of a true sense of that which the order of God, through his holy anointing, does require of them, in his holy camp as faithful, stewards in outward things.

2. I do require, saith the Lord, that they should be examples, possesing that saving and prudent spirit which your heavenly parents, and your present Lead, have ever taught their children to keep, as the only means of fulfilling the order of their calling, and securing my blessings in outward things.

3. And no one that is called in this important place of care and trust, can be prospered, or blessed with my Spirit, either for their own protection or for the increase and prosperity of that temporal substance over which they are placed as guardean protectors, except they walk in strict obedience, fulfilling in the spirit and the letter, to the very best of their understanding, (agreeable to what they are taught by their Lead,) the order therein established.

4. Any one that is called in this place, saith the Lord, has no right to use one cent of my consecrated property for any selfish or partial motives, or for any extravagant use, in procuring things for their own conviniance or agrandizement, over & above what is allowed

in the family or Church to which they belong any more than any other member belonging to such Church or family; and they that do it, cut them selves off from my blessing, saith the Lord.

5. But if they need, or think they need any thing more or different, to enable them to transact the business of their calling, than what is allowed, or in common use in said family or Church to which they belong, let them apply in the line of order, and have free liberty and union before they obtain it. Then it can be sanctified to them, and not without, saith the Lord.

6. I do require that when ever Deacons or Trustees go out to transact business amongst the children of this world, they keep as corect an acount of all their expenditures whether the things purchased are for their own imediate comfort and support, or whether they be for the family or Church to which they belong, as any other member belonging to said family or Church, is required to keep. And that when they return home, they give in a correct account, specifying the particulars, to the Trustee or Deacon that has been at home in his absence, whether he be the first, second or third, the same as any other individual is required to do.

7. The evil spirit seeks to take advantag, and has in many cases, taken great advantage of those that are called to handle a great deal of money, and have it constantly with them.

8. How oft have I seen, saith the Lord, those who have been called to go out, and to do business among the children of this world, standing around in public places, and when they had no business, with one foot projected out forward or sideways, with one hand in their trowsers, pocket, rattling and jingling their moneys so as to appear big, like the children of this world, showing that they had got plenty of money.

9. This thing, saith the Lord, is an abomination in my sight. And those that maintain this sense and practice, have not been, and cannot be protected from defiling themselves with, and handling that which is still more unclean, saith the holy spirit of God.

10 There is no lot or place in my Zion upon earth, wherein souls need to be more exact and punctual to keep every order given them that they may find protection, than those that are called to live in the office, or go out amongst the world. I also do forbid any going forth to worship knowingly having money in their pockets. Their offering will not be excepted if they do.

11. My Trustees, saith the Lord, stand in the door, through which all that is bought or brought in from amongst the children of this world, or from other families or Societies, of a temporal nature, must pass, before it can be sanctified or used in said family or Church to which said Deacons or Trustees belongs.

12 And I do require you to be exceedingly careful, that ye let nothing pass through this door, in the way of coming into my sanctuary, but what is plain, modest and becoming my holy people, according to the laws therein established, by the spirit of my holy anointing.

13 And all that is vended for sale, must also pass through this door. And ye are also required to see that there is nothing passes out for sale, amongst the children of this world, only that which is strictly according to what you have been taught as becoming my holy people, according to what they profess.

14 The law of Zion does strictly enjoin upon every Trustee or Deacon to be at home, as much as they possibly can, and do their duty. And when they _are_ at home, to be busily engaged in doing some good with their hands, and labor to get hold of a spiritual sensation in their own souls, that they may find strength and support.

15. They must also be strict and attend to their regular meals, as far as they possibly can; and not indulge themselves in having meals unnecessarily got one side for the sake of getting something better than the rest. This thing is forbidden throughout Mount Zion; except it be in cases where real necessity requires it. But they should, as far as possible, eat with the rest of the family, as much as they can.

16. They are also required to attend meetings, as much as possible, and not to let trifles hinder; for if they neglect to keep this law, they will surely run astray.

17. All the transations of said Deacons or Trustees, must be subject to the control and intsruction of that anointing vested in the Ministry and Elders, belonging to said family or Church where they are called to act.

18. And every individual member is required to love, bless and respect them in their order and calling. Also you are all required to labor to strengthen them with your blessing, that ye may be helps one to an other; for this I do require, saith your Heavenly Father.

Part IX.

My holy Law, which I have established for the gathering of souls into my Fold upon Earth, whether they be Children or Adults.

1. My holy gospel does forbid, saith the holy one of Israel, when souls come to you, seeking after the way of salvation, and a privilege in my gospel, either for themselves or for their children, that ye should in any wise be swayed from doing your duty according as my spirit requires, by reason of their poverty, their gold or their silver, or (if children) what they may be entitled to by heirship. For I have not called you to lust after their gold and their silver; but to do your duty, and teach them the way of salvation, as you have been taught.

2. If a person is poor and ragged, and in debt, and says he desires to confess his sins, give him a chance, and teach him his duty. Then clothe him, and if he be an able bodied man, tell him he must go and pay all his just debts; for this the gospel requires. And then he may, if he will be faithful, return and have a home in Zion.

3. And when you take in children, ye are, in no case to look to the outward possessions of their parents. Many of you were poor, destitute and fatherless children, but by this pure gospel ye have been made rich.

4. Now see, saith the God of Israel, (whose gospel is equal for all,) that ye are not guilty of unkind and uncharitable feelings towards the poor and distressed of this world, who apply to you for help, or for a privilege in this gospel, by which you have been made comfortable. If any are so ungrateful as to slight their tender cries on that account, their cries shall be held as a memorial in jug-ment against you; and _them_ will I cause to enter my Kingdom, and _you_ to be cast out.

5. The law of mercy and justice does also forbid that any children under the age of fifteen years, should be taken in amongst my people, except they be bound by the best laws that belong to the state for that purpose. And this I do require the Trustees to see faithfully executed.

6. When ever the leading influence, vested in the Ministry and Elders, (whose right it is, as respects the taking in of members, or moving them from place to place,) decide upon taking in a child, they are to spare no pains on their part, in doing all that is in their power to have that child secured to them, according to the best law or statute enacted by the state in which they live, for that purpose

7. And if they neglect, and donot their duty in this point, and that child gets hold of faith, and becomes attached to my gospel, and desires to live in it and in this state is torn away by the merciless and cruel hand

of its parent or relation, in consequence of the Trustees, neglecting to do their duty, according to my holy laws, much of the sin which that child may afterwards commit, will I, in judgment require at their hands, saith the Lord. For the protection of a soul in my holy work, must not be treated as a matter of so little consequence.

8. But if you have faithfully done your duty, and the child cannot be retained, you are then clear from that child's sin.

Par X.

Of the pure and spiritual Union which I do require, saith the Lord, to exist between Male and Female, in my holy Zion upon Earth

1. Give ear unto my voice, all ye inhabitants of Zion, and learn what the true union of the spirit is. For I have called you out from among the children of this world, whose god is their lust, and whose pleasure is in defiling eachother, in both body and soul. I have chosen and seperated you therefrom, and given you a privilege in my holy Zion, that ye may learn the way of God in truth, while yet upon the earth, and follow the example of your blessed Lord and Mother.

2. You are called to dwell together as innocent lambs of my fold, each strictly keeping that order of distinction and separation which ye have abundantly been taught, both by those who have gone before, and those who still remain with you. This requires that ye should all be extemely careful, and never lay any temtations one beofore another, which have a tendency, in any way, to excite fleshly feelings, or that which your natures are prone to. For if ye do this, knowingly or willingly, you brake the laws of Zion, and commit sin there by, and can in no way be justified untill you confess and repent of the same.

3. In all your conversation together, I do solemnly warn you, saith the Lord, as a father would warn his children, not to excite impure desires in each others minds, neither by your words, actions nor feelings. And when you are to gather, and in any way begin to feel your natures excited, with draw, immediately, from each others presence, and war against that filthy spirit; for by remaning in this spirit, in the presence of eachother, ye do theby tempt the adversary of your souls.

4. My holy law does forbid that the different sexes should even seek opportunities to be together alone; for this is strictly forbidden in Zion. For if ye keep not your order, my Spirit will not protect you, saith the Lord; but ye may be left to be overshdowed with

that wicked influence, and do that which will cut you off from my people, and eternally disinherit you from that birthright in my Kingdom, which those who stand faithful through their dayes in time, shall surely obtain and enjoy.

5. But if, at all times, ye will keep your consciences clean, according to my holy order, which I have established in that respect, by being honest, and freely confessing to your Elders, you will never be left to sin unto death and a final separation in this respect; but will ever be able to feel a portion of my spirit in your souls, warning you against the indulgence of that nature; for that nature, if indulged and gratified, will surely swallow up your souls in death, saith the Lord

6. But if you keep your spirits clean, and your desires holy, you will be able to meet together, in the pure spirit of christ and your blessed Mother, and make offerings that will be excepted, and the incense of your praise will ascend to my throne, through your heavenly Parents; and I will send my angels to bless you with that blessing which shall not fail nor pass away from any faithful soul.

Part XI.

My holy Order which I have established in Zion for the Protection of such souls as are given through their Wisdom and great Learning to be laboring into great Mysteries, (as they call them,) which have no Connection with their present Calling and Duty or their future Welfare

1. With all your wisdom and learning that nature can give, saith the Lord, tho you should pursue it untill you destroy your own souls, yet in that sense, you never can, in truth, find out how to subdue one evil propensity. I have not chosen, saith the Holy One of Israel, the great ones of this earth, who are carnally wise in their own conceits, to reveal my will through them; but I have chosen those who sincerely felt that, in their own natural wisdom, they know nothing of me aright.

2. My holy law is established in Zion for every soul that desires to be saved. And it strictly forbids that any should let their sense run to write and ponder upon such things as are in no wise connected with their present duty, and that which they have not been set to labor or write upon, nor even obtained union or liberty from that holy anointing in the lead, which I have placed for their protection.

3. Therefore, all their searches and researches are useless: for the truth can never be known any further than it is

gained by strictly keeping my holy order; for the spirit of falsehood, saith the Lord, will always be found in disorder

4. But when ever the lead find it necessary to set any of you to labor in these respects, of which ye can have no natural evidence to prove; and you labor and pray to me, and there place your dependence, I will give you the spirit of truth, and that will direct you to establish nothing but what is in perfect union and harmony with the established order and sacredness of my work with the children of men, from the foundation of the world to the present day

5. Therefore I say unto all, Be wise, and spend not your day and time in vain; for remember that when it is past, ye can never recall that which ye have lost in useless and unprofitable labor.

Part XIII.

The Order and Use of dumb Beasts, which I have created for the Service of Man, and which I require my People in the holy Habitations of Zion to observe and keep.

1. All playing with or idolizing the brutal creation, is forbidden by my holy laws. All cruelty and wanton neglect of making them comfortable, according to their

order and creation, is also strictly forbidden by my holy law, saith the Lord. And whoever there is among you that neglects to keep my holy law in respect to, beasts, their offerings cannot be excepted; but I shall require them to answer in judgment, for every known and willful transgression upon this point.

2. I do also require, saith the Lord, and have, from the foundation of the world, that my people should not multiply unto themselves the use of horses, any further than what is indispensible for the use of travelling. There is no one kind of animal in all my brutal creation - with which there has been, and still is, so much sin and wickedness commited, both in respect to cruelty, and also in respect to idolizing, as there has been, and still is, with the horse.

3. And I say, saith the Lord, there has been much transgression, yea, sin and wickedness commited with that animal amongst my people. And I do require that all ye inhabitants of my Zion, should mostly use, in your services, my horned kind, and use them according to my law.

4. My law does also forbid that ye should make use of, or retain in your possesions, any kind of animals or fowls, for the sake of their curiosity; or that have in any way been adulterated from the true order of their species, according to the order of their creation, by the wickedness of man

5. Therefore observe ye my word, and keep my statutes, in this respect, that my blessing may rest upon that part of the animal creation which I do allow you to use, saith God, the Creator of all.

Part XIIII.

Showing the sacred and solemn Obligations under which I have placed all who have been chosen, and used by your heavenly Parents as Instruments, or Vessels, through which to convey my Word and Will to you in this my late Visitation of ministering Spirits and angels, to the Inhabitants of my Zion upon Earth.

1. Bow down your hearts and give ear unto me all ye who have been, or may hereafter be used as mouths or instruments in my hand, to sound aloud my holy trumpet in Zion, that ye may learn true wisdom, that which cometh from me and my eternal brightness, saith the Lord.

2. I do require that whenever you feel my spirit upon you, you should exceedingly fear and tremble in my presence, and in the presence of your heavenly Parents and the holy angels, whom I have and forever will cloth with my Spirit and my word.

3. Take heed unto your ways, saith the Lord, that ye sound forth nothing in my name or that of

your heavenly Parents, but what is in strict accordance with the line of my anointing upon earth, which I have established for the protection and salvation of souls: for this my hand hath appointed, saith God your heavenly Father.

4. I do also require that all ye who have been chosen as instruments, should suffer and walk in deep, deep tribulation, that your passions and your natural feelings may be under the greatest degree of mortification, that they may not blend, in any way, with my Spirit or gifts to lead you astray.

5. Lest instead of speaking that word which I, through your Heavenly Parents, or the holy Angels in heaven, have given you to speak, you sound forth your own word, blended with your own natural feelings and senses, and that in my name, to please the natural feelings and cravings of those that may hear you, or the cravings of your own fallen natures, which may have a great desire to be the barer, or instru ment, to reveal some great and hidden mystery, that your names might be sounded abroad, as being the barers of that which God had, for ages, kept conscealed from mortals, And now had revealed them through you

6. The enemy has taken great advantag of souls, in

many places in this respect, of them that had been instruments through which my word of truth, and beautiful gifts, had been conveyed.

7. The laws of Wisdom do forbid, saith the Lord, that the names of instruments, in any particular gifts or communications, should be retained by any, save the Ministry and Elders.

8. I do require, saith the Lord, that the Ministry and Elders do labor, in every place, to direct these things according to true wisdom, that the holy Spirit be not quenched, nor the soul be lost.

9. For with my anointing, saith the Lord, have I placed my altar of Wisdom, upon which every gift that I send upon earth, whether by visions, revelation or inspiration, must be tried. And they that do not wish to have the gifts, of which they are the bearers, tried upon this altar, are none of mine, saith the Lord.

10. My holy law in Zion does require, that no one should set the bounds of my Holy Work, or state the particular periods of time in which there shall great and remarkable revolutions take place. This is out of sight of the present order of your calling, and foreign from the present gift and order of your day, saith the Lord, which requires every

soul to labor and gain a substance of my holy gospel in their own souls, through mortification and true tribulation, that they may always have an anchor in their own souls, that will hold them in my Kingdom of purity and holiness, both in time and in eternity.

11. Of times and seasons know not my holy Angels in Heaven, saith the Lord, but I am, the Everlasting, hath reserved them in His own power.

12. My law for the protection of Zion, does strictly forbid that any instrument or soul therein should, in consequence of being cautioned and warned to be careful, (which is absolutely necessary for the soul's protection,) turn or indulge a sense to fight against that influence which I have sufferd to come upon them, for reasons of my own chusing; for if they do, they will surely cut themselves off, and lose their own souls. For my sacred Spirit shall not be mocked and the soul pass unpunished.

13. But I do require you all, saith the Lord, to keep closely united to your Elders, and be truly sincere in all that you do. Dont let your minds run and ponder upon great and hidden things; but labor for my pretty little, simple and solemn gifts.

14. And whenever you feel the influence of my invisible hand upon you, in any particular gift or communication which you are required to make, go

and communicate it freely to your Elders, (or if it be in meeting, with their union,) and my Spirit shall direct you aright. For by keeping and walking in that sense of which I have spoken, there can no evil or false influence come upon you.

15 And I do further more require, saith the Lord, that every soul in Zion should be filled with my holy fear, and labor, at all times, to possess a sacred and solmn sensation, whenever they are in the presence of any who are under the particlar and immediate infleuence of my holy aninvisable power.

16. All heavy walking and loud talking I do forbid, at such times, saith the Lord, or talking any upon things that are foreign from your duty in that place; for if ye do, you will lose that sacred reverence which I do require you to keep at all such times.

Part XIV.

My chosen Instructions, Blessings and solemn Warnings, saith the Holy Aone, to all my dear children upon Earth, showing my Will respecting the Holy Laws, established for the Zion of my Likeness on Earth.

1. The spirit and substance of all this which ye have now heard, was established by me, through your heavenly Parents, at the beginning of my holy work in this land; and by my hand, has continued in my anointing unto the present day. but in many respects, great deviations and departing there from, have been made by the body at large.

2. And as the time has come for Zion to be again reestablished in her order, her beauty and glory, your heavenly Parents have made intercession, through cries and supplication unto me, that I would condescend to send forth my record of her <u>Holy Laws</u>, which, in my loving kindness and charity to all, I have done.

3. And now I do require, saith the Lord, that each and every soul in Zion do make it their daily and solmn labor, to keep my laws and walk in my stattutes for my condescencion and loving kindness to you, has been greater than ever was before showed to mortals on earth.

4. Think not that ye can keep the laws of Zion while blending with the formes and fashions of the children of the unclean!

5. Think not that ye are doing my will, while ye, in your spirits, take part in the polotical strifes contentions and divisions of the children of men!

6 Tink not that ye can travel, or forward advance in my holy order, while indulging an insubordinate feeling to your beloved Ministry or Elders, or to any order, counsel or regulation which my holy wisdom, through them, may establish!

7. Think not that ye can fulfill the order of your calling, in this day while seeking for ease and indulgence, either in things spiritual or temporal! Nay, in nowise, saith the God of Israel.

8. For while ye are seeking after those things, or indulging them in your minds you are violating my holy laws in Zion, rapidly gathering unto yourselves that which must end in great darkness, and extreeme distress of soul which my just and righteous laws will bring upon you. For, according as ye have sown in disobedience; so in my judgment, ye must reap the reward of your own doings.

9. Threfore have I condesended, saith the Lord of hosts, to give to all of you my solmn warning, before it be to late that ye may dwell sorrounded with my protection on earth, and enter my everlasting Kingdom of glory and peace, in the endless ages of eternity.

10. And all of you, who will faithfully keep my word, shall glow as the morning of beauty, whose leaf hath not fallen, nor its flower faded; and your heavenly Parents shall lead on the armies of Israel, equipped with flaming swords, to protect my ransomed.

11. Yea, saith the Lord, my ever watchful eye shall never depart, nor my arm of strength be withdrawn from those who truly place their trust in me. I will send my ministering angels with blessings, to distil upon your souls, as dew upon the tender plant. And I will gather you under my wings, and overshaddow you, that the <u>wicked</u> one touch you not.

12. Yea, in my mercy will I prolong the days of my visitation on earth, that the ransomed, the redeemed of the God of Jacob, may stand before my throne, in garments shining white.

13 I do require, saith Lord, that these my <u>holy laws</u>, with the union and sanction of my anointing

on earth, be distinctly read throughout all Zions habitations, according to the fllowing order:

14 First. To be clearly and solemnly read to every member in this church, that is over the age of fourteen years, and is able to attend, on the second sabbath in July, commencing at half past eight in the morning, and that whoever is appointed to read, must have, at least, three hours previous notice, to labor for a measure of that sacred and solemn sensasion in which my holy laws were given.

15. And then, for six succeding years, I do require them to be distinctly read, once a year, in every church that is established in gospel order, throughout the earth, in the following manner; the first three years, to read my holy and sacred laws on that day which you keep in remembrance and commemoration of the entrance of your blessed Lord and saviour into this world, commencing at half past eight oclock in the morning.

16. The last three years, on the birth day of your blessed Mother Ann, commencing at the same time of day as on the three previous years. And directly after the reading of each time, I do rquire saith the Lord, that all bow low, eight times; then

repeat the following words with three more bows;
I will keep — thy holy Laws, — O Zion!

17. And let every soul, in truth, seal this promise with my holy and solemn fear in their hearts, saith the lord the Alpha and Omega.

New Lebanon, May 13. 1840.

A short Comuniction to the beloved Ministry and Elders from Mother Ann, Father William and Father James.

Beloved Ministry and Elders, Mother Ann says that Father James has attentively read for six days, six hours in each day, from God's own book, The Holy and General Laws of Zion, which privilege we unitedly did intercede, in prayer and humble supplication to our Heavenly Father for, and have passed through much tribulation to obtain, for our children on earth.

And it is our united desire, since God has granted us this privilege, to comminicate the record of them to you, in the maner that we have, and (if they meet your approbation) through you, to all our beloved children upon earth, that no one would be so ungreatful, and so destitute of the fear of God as to make light of one sentance therein contained; for if they do, they will surely blast their prosperity. for nothing that is therein contained, is to be made use of as common things. But it is to be sacredly kept, and is that by which every soul must square their lives, that holy place in the Zion of God upon earth.

For the people of God, that now dwell upon the earth,

do certainly live in a day in which the condescension and and mercy of God is far greater, and more clearly shown, than it ever was in ancient days of kings or prophets, or in any preceding age or dispensation since the world began.

therefore, we do entreat and desire, that ye would also entreat all to be wise and careful in what they say and do, as trifling with the holy things of God. It is our united feelings, says Mother, that there is no soul that has found much of a travel in the work of God, but what may be benefitted by hearing these his Holy Laws solemly and distinctly read.

Father James says he has read as it was written; and it is our desire, says Father, that a true copy of this may be kept sacred in the Ministry, and by the Elders, so far as they may feel necessary; bu to be circulated no further as common things. And it is also our desire, that those who may hear these laws read, would not make them a common subject of every day conversation, but ponder them in their hearts, that they may sink deep therein. For be assured, says Father, they are not the cunning and devised fables of either man or woman, but they are the Eternal Laws of Zion.

Now, beloved Ministry and Elders, we commend

this Holy Record into your care, to direct as you, in your best wisdom, may see fit. But if it be sent forth from this place, says Mother, it would be agreeable to us, to have the beloved Ministry, and all the Elders in this Church, sign and seal their names to it. With this, says Mother, receive our kind love and everlasting blessing; and this our love and blessing, we desire may go with and be received wherever and whenever these Holy Laws are read.

We have now done our duty, says Mother, and we pray that every soul would labor and do theirs; then the requirement of God will be fulfilled, and your heavenly parents will be satisfied.

Now says Father James, beloved Elders, receive the kind love and thanks of all your heavenly Parents, for your forbearance and condescension in giving time, that these things might be written undisturbed, according to our desire.

New Lebanon, Thursday morning May 28, 1840.

The following are the Words of Father James to the Writer.

Mother Ann and Father William, together with myself, says Father James, are now all present, agreable to what we communicated to your beloved Elders last evening, at the time we obtained their liberty and union for you to write whatever the holy proclaming Angel of God might read to you, in our presence. Therefore, says Father James, be in readiness by bowing your heart and soul to God, through your Elders and heavenly Parents, and write the words of the Holy Laws of Zion, which the proclaiming or sounding Angel of God will, in a few minutes, begin to read aloud to you, in our presence.

Six hours in a day, says Father James, will the angel read aloud, for you to write, and the rest of the time you are to labor under heavy sufferings and deep tribulation of soul, and so, undisturbed, continue the writing until the angel shall cease to read. The Angel will commence reading from the same Book, says Father that I read the fourteen partes previously written from; and he will number his first part, fifteen, beginning where I left off.

Words of the Holy Angel.

I am one of the proclaiming and trumpet sounding Angels of God, your Heavenly Father. My dwelling was never upon the earth, surrounded with a tabernacle of clay; neither is my habitation in the shades of death and darkness. But my dwelling is, and has been, for thousands of years in the eternal light and brightness of God, my Heavenly Father. And my office and calling has been to convey his word and will, in mercy and in judgment, to the children of men, for ages and ages past, from one dispensation of his grace and goodness to another, to the present time, through such means as he himself, from time to time, hath chosen.

And he hath now sent me to read, in the presence of your ever blessed Mother, and those with her, a certain number of parts from His Holy Book, wherein are written the unchangeable laws, for the Lion of his likeness upon earth. I shall begin to read at part fifteen, where Father James left off. And in the course of this part, will be comprehended the substance of that which I was sent to communicate to the church, in this place, last sabbath, and which, in union with the beloved Elders was done.

* Delivered in the meeting house, sabbath afternoon. May 24th 1840

Part XV.

Of the holy and unchangeable Laws which God your Heavenly Father hath established for all who desire to find access to his Holy Spirit, or Protection beneath His Hand, and for their Seperation from those that turn back.

1. Unto all you inhabitants of Zion, saith the Lord, who seek to know me in truth, give ear unto my voice, and hearken unto my words. Have I not chosen and called you out from amongst the wicked and unclean, and gathered you into the peaceable fold of my Zion, where ye can, if ye will, enjoy the rights of conscience and true gospel freedom, by making that sacrifice which I require of all, before they can find an inheritance in my holy Kingdom, or peace and rest to their souls?

2. Have I not sent before you the spirit of my anointing, to lead you in the path of peace, and the way of purity? Have I not placed faithful watchmen, or Elders, daily with in your reach? to teach you your duty, and encourage you when you do well, and reprove you when you do ill; that ye may never be at a loss to know your duty, in any respect, if ye will only apply in the line of order.

3. And further more, saith the Lord, have I not

also selected you as a sheaf amongst the many? or as a tree from the wilderness? to refine you as with refiner's fire, and whiten you as with fullers soap, that ye may be the objects of my pecular delight and pleasure, above all people which I have created upon earth.

4. And have I not, in my everlasting kindness, charity and love, from the commencement of my holy work in this land, made known to you my laws, statutes and judgments, through your heavenly Parents, and my anointed witnesses? Yea, saith the Holy One of Israel.

5 And have I not, for the sake of those that are middle aged and young, who never saw the faces, nor felt the heart searching spirit of my chosen and faithful witnesses, whom I anointed with power to open the only door of full salvation, in this my last display of grace to man, now, within a few years past, opened the door of spiritual communication, directly from your heavenly Parents, and ministering spirits and angels in eternity?

6. And particularly to those of you that are called to be their true and faithful children upon earth: And that to, in a manner far more clear and striking (bringing with it evidence sufficient to

to convince evry rational mind of its divine origin.)
than what any of you now living, ever expected to
see hear or feel while possessing a natural body

7. Yea saith the Lord, I have not with held my blessings
from you, nor given with a sparing hand; but I have
poured them freely upon you, in so much that there
was not room in your hearts to receive them. And
many of you have even wished that there would
be no more of this kind of spiritual communication, and have
given way to feel against, in your own souls, because
your evil natures were disturbed, and your sins dreaded,
the light, and feared my searching power;
saith the Lord.

8. The only way that any souls can know me in
truth, is through those that stand in nearer relation
to me than what they themselves have yet travelled
to. And none shall find an entrance into the
Holy City, but such as come in at the door, and learn
to love, fear and respect me in and through that
order which I have placed for the manifesting of
my spirit in truth to them.

9. My Holy Laws do require, that every inhabitant
within the borders of Zion upon earth, should rev-
erence and respect those that are before them.
And that the middle aged and young, in a special

manner, should reverence and respect those that are older in years than themselves.

10. For if they slight, disregard, or rise against the counsel, reproof or instruction, of those that are older, or those that have been more faithful to improve well their privilege in the gospel than what they have, they rise against my Spirit and my laws, and cut their souls off from my blessing, saith the Lord.

11. Yea, I do require all ages and classes, throughout the habitations of Zion upon earth, to learn this one and all important truth: That if ye would love, fear and reverence the Creator of your immortal souls, ye must love, fear and reverence Him in those that stand nearer to His Kingdom than ye do; and in so doing, you will be sure to inherit the love, honor and blessing of Him who has been, from the foundation of the world, and must ever remain, the auther and giver of all good.

12. But your evil natures, if not controled by the cross of Christ, will cause you to feel and say the same in this day, as was spoken by Aron and Miriam, in respect to my faithful servent Moses: Hath not the Lord spoken by us as well as by Moses? Therefore saith the Lord God of Israel;

13. Let that judgment which I caused, in my displeasure, to fall upon them, in smiting them with a loathsome disease, (and from which they never could have been restored, had they not humbled themselves, and entreated Moses to make suplications to me, in their behalf,) be an instructive lesson of warning to all of you that are called to inhabit Zion in this day. For a worse disease will I cause to come upon your souls, if ye indulge this spirit, than what was sent by me upon the bodies of either Aron or Miriam.

14. There are many among you, saith the Holy One, who have a desire and disposition, to rise above, and trample under their feet, that which I have placed before them; and that which, if they do not own and acknowledge, according as my <u>holy law</u> directs, must and will forever debar them from an entrance into my holy Kingdom.

15. Many of the youth and young among you, who have, as yet, found but little travel in mortification and true tribulation, are extremely ignorant and blind, as respects their daily practice in these things. They continually work against their own best good and comfort, and will ever feel against their Elders, for reproving them for such misgoings and errors as must, if not left off, eternally separate them

from the joys of Heaven, or a place in my Kingdom. And more than this have they also done, saith the Lord in my sight.

16. How often have I heard them say in their hearts: you say, the Lord says so and so; but I say, you say so and so. I dont believe any thing about the Lords saying so and so: you say that Mother and the good spirits say so and so; but I dont know nor believe any thing the more for that. I would much sooner believe that you say and make all this your self; from your own high sense; in wanting to show something wonderful and great.

17. You say that the Lord will bless you, if you do so and so but; if you depart from his law, his judgment will follow you, thus and so. But I care nothing about that neither. I dont believe in such a mess of harrangue about, God, Christ and Mother.

18. All these, and many more such like abominations have I seen, saith the Lord, at the very time my ministering angels and spirits, with your heavenly Parents, stood before you, loaded with my precious gifts and blessings, and entreating you to receive them with a thankful heart.

19. I say, saith the Lord, unto the ancients of the people, who are my first born, and for whom I have mansions prepared in my Kingdom, had it not been for your prayers, and the prayers of your heavenly Parents, suplicating me to extend my hand of forbearance

and charity to those that have commited these abominations, and blasphemed my holy name in their hearts, I should have sufferd my vengeance and judgments to have fallen on many, ere this day.

20. But, Holy Ad-vanse-se-ca-la-van: yea, God is true and just, and in mercy will gather the ancients of his people home. But he has purposed heavy, yea, heavy and deep tribulation for those that succeed them. And if ye are faithful to treasure up, and be thankful for every crumb, you will be prepared, and able to endure whatever your Heavenly Father hath for you, and will stumble not in the hour of trial.

21. There are many who will fall by the way, My holy Laws require, saith the Lord, that ye should keep yourselves separate, and entirely unconnected from those that turn back to serve the law of sin, that they may feel the judgment of their own wickedness. But there are a gooly number of the middle aged and rising genⁿration who will endure faithful to the end and they shall be clothed in white, and crowned with everlasting glory saith the Lord.

22 But I warn you to watch and pray, that ye be not abaⁿdoned unto temtation, and there by left to deny that spark of holy faith which ye have received, and bring utter darkness over your souls, that ye can no^t

discern one ray of light in this pure and sin destroying gospel.

23. But if there be any of you who have but little faith in my holy work, be strictly obedient to your teaching, and draw near to your Elders brethren and sisters, and your faith shall rapidly increase: for with out faith you can not please me, your God and creator.

Part XVI.

Of the Order and Government of Children who are gathered into Zion saith the Lord.

1. It is the duty of every family and order, whether in Church relation or not, to pay strict attention to the order, government and instruction of their youth and children. My holy law does require, that whenever you gather in children among you, you should feel a heavy responsibility resting upon you, in respect to their bringing up & after tuition.

2. Your first labors with them should always be suitably calculated for their age and understanding, and directed in a sense and feeling which will be liable to strike their young and tender minds with a conviction of sin, that they may be able to make an honest confession of all their wicked works which they have previously done.

3. But you must first labor to feel, in some measure, their true state and situation, and tell them what is sin, in my sight, so far as you can feel would be profitable for their young minds, in bringing them to a sense of such and such things as you feel that they have, in all probability been in the habit of living in. You must also teach them how to confess it; and then have them do it for themselves.

4. No child that has attained to the age of seven or eight years, should ever be suffered to remain longer than four or five days from the time they ware first taken in amongst you, without havingsutable labors made with them, adapted to their age and understanding, and calculated to impress upon their young and tender mind, saith the Lord, a true sense of the difference between right and wrong; between that which is pure, and that which is filthy and unclean.

5. You must all remember what your ever blessed Mother and those with her taught, respecting these things. To bring up children in the fear of God, and in the way of purity, never suffer them to go on, from day to day, and from weak to weak, with fleshly works of uncleanness concealed and unconfessed. If you do, the adversary of their souls will be getting stronger and stronger hold of them

6. Never suffer yourselves to make play mates or equals of children. And in regularly organized families or orders, there should always be one or two males selected and appointed by the leading influence, as the case may require, whose immediate duty should extend in direct application to, and in behalf of all the male children in that order or family. And so in like manner with the females

7. And no one that is set in order to take care, or labor with children, can, in any way be justified in letting any one that is placed under his charge, go un reproved, who has been wilfully disobedient, and does not confess it.

8. And I do further more require, saith the God of Israel, that none in the habitations of my Zion upon earth, should ever suffer themselves to meddle with a child, in any way whatever, when under the influence of madness or passion; for if you do, you will be guilty of a great sin. and I shall hold you accountable for the wicked impressions made upon that child's mind, while in a fit of your passion.

9. Children should not be blamed or faulted for every little childish notion that, in it selelf, is not conducive to any thing wicked or wrong;

for that would have a tendency to discourage and dishearten them.

10 But whenever those whose duty and calling it is, to watch closely the power and strength of the various natural, filthy and wicked dispositions, (to which all are prone, and their power and strength over the soul is increased just in proportion as they have been gratified and indulged, from time to time,) do preceive that the children, in their recreation and plays, are led into a still further indulgence of those things which must and will, inevitably tend to their corruption; Then it becomes your duty, saith the Lord, to make choice of such plays and recrations for them, as will, in your best wisdom and judgment, lead their sense from their previous wicked indulgences.

11. You must never suffer yourselves, under any considerations whatever, to say or do, or make use of any transaction or power whatever, that can give any just ocasion for the children to feel that you make use of underhanded and unfair means; for this would be a ruinious thing to a child, and would inevitably fix a secret feeling of hatred and disrespect to any order or government, either natural, moral or devine.

12. But you must at all times, labor sincerly to establish such laws, rules and regulations for the children, as are right, reasonable and just, adapted to their little capacities and understandings.

13. I furthermore do require that the government of children, so far as relates to any kind of punishment or severity, should be administered in its proper order and place, and not taken into the hands of ~~every~~ one just as they may feel. But whenever you see children in disobedience, doing that which my holy gospel does forbid, it is your duty to reprove them in a solemn and godly manner; use but few words in your reproof, and bid them desist and go to their duty.

14 But if they refuse to obey when spoken to, it is your indispensable duty, and that which I do require of you, saith the Lord, to take the first opportunity and open it, just as it was, to those who are placed with the charge of said children; and they must look into the matter, and give the child or children, as the case may be, a fair opportunity and chance, to confess the whole matter honestly, if they will.

15 It now becomes the duty of those placed in charge of the children, after hearing both sides of the question, to labor in their spirits to feel whether there was any just occasion given by the older to porovoke the younger

to use saucy and unbecoming language, and disobey the requirements of the order. And if you, in any way, feel at a loss in your own feelings, how to decide for the good of the child or children, after you have labored solemnly in your own soul, go to your Elders, and there ask counsel.

16. But if you are satisfied that there was no just occasion given to the child, (which matter, in respect to the older, should never be investigated in presence of the yonger, if possible to avoid it; for this would have a bad affect;) it is your duty to require that child, in your presence, before attending meeting, to make a humble confession, and acknowledge the transgression, and ask the forgiveness of him whom he had disobeyed, and talked saucy and unbecoming to; for this is a destructive sin in youth and children, and should never be passed over, unnoticed and unreproved by their Elders.

17. But if you have good reason to believe there was a provocation given the child, let his or her honest confession to you suffice; carry the matter no further as respects the child. My holy Law in Zion, does require that children, in all cases and circumstances, should be governed, as far as possible, without the use of the rod, or any kind of corporeal punishment.

18. But you will often find that children, in this age of the world, saith the Lord, are corrupted in the days of their infancy, and alowed, indulged, and even instructed by their parents and others, in the most foul, beastly and unclean habits and practices, in almost every shape and manner that can be named

19. And you can not avoid taking many of this class; for my salvation is free, and all must have an offer. And they that comply with its requirements, are the ones that I have chosen, saith the Lord. I do my work by means of my own chusing.

20 And when you find that you have children among you,* given to lying and steeling, and who rise in open disobedience to your word and teaching, and you have labored with, and entreated of them to leave off such wicked and ruinous habits and practices;

21. And after having sincerely labored to show them the consequences that will inevitably follow those who live and indulge in the habits and practices of such things, and they refuse to reform or render obedience, it shall be

*under the age of twelve or fourteen; who are

lawful for the care taker of such children, after having fairly and truly opened the matter to his own Elders, to make use of small rods for the correction of such children. But all kicking, pounding or striking, is forbidden, saith the Law giver in Zion.

22. I do also require that every care taker of children, in my Zion on earth, should feel them selves under the same parental obligations towards the children under their charge, as a dutiful parent aught to do; and always to govern them in this sense, and labor, at every suitable opportunity, to lead their minds to contemplate upon holy and sacred things, with solemn and Godly fear.

23. But whenever you see there is any one that in inclines to make light of divine, spiritual and sacred things, let that child feel the severity of your spirit against all such like indulgences.

24. And I do furthermore require, saith the Lord, that all males who are gathered into my Inner court, or Church Relation, when taken from among the smaller children be placed under the particular charge and tuition of some suitable individual appointed for that purpose, until he reach the age of eighteen years.

25. And I do require that the person so appointed,

should feel the burden of leading, governing and directing said youth in the path of his duty. For such youth should not come so forward as to have free access to the Elders, in common with the rest of the family, until they arrive at this age: and the same of all females until sixteen years of age.

26. You will find it necessary to vary, in some instances, according to the various dispositions of the youth. All those who are called to take charge of youth or children, are required, at all times, to keep all things clear and open to their Elders, as respects them selves and those under their immediate care: for they are, in all respects, required to yield strict subordination.

27. And my law in Zion doth require, saith the Lord, that you should, at all times, labor fervently to impress upon the minds of the youth and children, the necessity and importance of their laboring, at all times, to have their delight and element in doing good; instead of having it fixed in that which is light and vain, and always tends to impoverish, rather than enrich the soul.

28. They should always be brought to feel resigned in their spirits, and those who stand as their Elders, should never feel satisfied or at rest respecting them,

when this is not the case. Whether they be in meeting with those that have assembled to worship me, or whether they are about their temporal duties, they should have that mortification placed upon them, which will do away their rebelious spirit, which rises in opposition to that which is before them.

29. Children should never be allowed (when it can be avoided) to intermingle, unnecessarily, with the members of the family; but they should be kept, as much as they consistantly can be, by themselves, attended by those who are set in order for that purpose.

30. And I do require, saith He who seeth not as man seeth, that ye should not be backward in taking in as many children as you believe you can, by exerting yourselves, protect; in order that they may learn my holy way as you have learned it; and not cast them off because they are poor, and bring a burden upon you, and cause you to feel tribulation on their account, and say within your hearts, I dont want to be plagued and bothered with such creatures—Let them go and grow up in sin, for what I care; it is nothing to me.

31. But I say, saith the Holy and Just One, that all who indulge this kind of sense, will find in the end, that it is something to them, and a

weighty something too. For no such like sense has been extended to you, neither from your heavenly Parents, nor any before you; and ye shall in no wise go unpunished, if ye extend it to others, saith the Lord God of Israel. This is my holy Law respecting children, saith the Lord, until I shall see fit, through the spirit of my Anointing, to establish a further order.

Part XVIII.

Of my divine Requirements in respect to a saving and prudent Spirit, that nothing which my hand hath blessed you with, be lost through your careless neglect.

1. This my holy law, which, when truly kept, is pleasing and delightsome in my sight, and will never fail to bring a blessing in temporal things, has been taught abundantly, from the very earliest period, both in the first and second appearance of my Two Anointed Ones.

2. But many, whose habitation is now in my Zion, and especially those of the middle aged and younger class, have become astonishingly blind, and careless in this respect, displeasingly so to my Holy Spirit, saith God your Eternal Creator.

3. Will not a wise and careful Father withhold his temporal

substance from such of his children as he knows will spend it in rioting, drunkenness and extravagance, and bestow it upon such as have proved themselves obedient to his counsel, wise, prudent and saving, and thankful for the least crumb of that which he hath given them? Surely he will, saith the Lord and so will your Heavenly Father.

4. When any of the inhabitants of Zion get a sense that it costs more to save a thing than it is worth; because they have to take a little pains, contrary to their natural, wasteful and lavish sense, I say unto such, saith the Lord, in such a sense as this, they are etirely ignorant, as to the worth of that thing even to a kernal of grain, as it respects my blessing, if it be saved, or cutting it off, if it be care=lessly destroyed

5. For I say unto you, saith He in whose power all things are, that Obedience is better than sacrifice, and to hearken than the fat of your own carnal wills and extravagant ways; for in them I have no delight, but great displeasure.

6. Therefore I say unto all you who name the name of my people, that my law does strictly enjoin upon all, to save all that is saveable, whether it be for the purpose of eating, drinking, wearing, or for fuel to burn in your houses or to use in any other maner; except in new countries, where it becomes necessary to burn the fuel, in order to clear the land.

7. And my holy laws, stattuts and judgments, for the safe going of the children of my Zion upon earth, do also forbid the indulgence of any one beayond the bounds of true temperance, according as ye are taught by your visible lead. For this spirit to indulge, becouse you have a plenty, either in eating, drinking or wearing apparel, would be tantamount to the spirit that would trample it under your feet, and waste and destroy it in that way. They are both a like, equaly in the wrong, and displeasing in my sight, saith the Holy and just One.

8. But when ye gather up all the fragments, that nothing be lost, and bestow upon the poor of this world who are in real need, and suffering for the want of these things; then do my holy angels come smiling before my throne, with these joyful tidings. And I never fail to load them with my blessings in return, saith the Lord God of your salvation who sitteth upon the throne.

Part XVIIII

Of my holy Laws respecting your Meetings, Houses and places of sacred Worship, where you assemble to make Offerings unto me, saith the Lord, and of the solemn and sacred Order of kneeling before me.

1. I seek such to worship me as have clean hands and pure hearts, and such and such only, are the true

worshipers of my Holy Spirit. And they that dread to assemble to gather, according to the appointed times and seasons, for this purpose, I loathe their offerings, saith the God of Israel; for they are unworthy, and they shall receive their due reward. For the stains of their sins and iniquities are yet remaining unwashed from their souls, by reason of their darkness and impenitent hearts, that have not bathed in my waters and purifying streams of true repentance.

2. But they that are zealous to prepare themselves, according to what they are taught, and really count it as the greatest privilege that souls can have in this world, (for such it surely is,) I never fail to cloth them with a portion of my spirit. whither they are sensible of it at the time or not. And this clothing is a sheald to them against evil and tempting spirits.

3. And if you will continue faithfully to prepare yourselves, and be free, simple and zealous, when you present yourselves to worship me, you will rapidly hasten your travel, and find that my garment is a sheald, that the wicked one toucheth you not, neither will he have power to do it, while you keep this garment on, saith the Lord.

4. And my holy Law does further more strictly forbid that there should be any engravings, sculptures,

pictures or images, or likeness either of man, beasts, birds, or any living things, or the likeness of flowers or inanimate things either upon iron brass wood or stone or any other kind of metal, be brought into my holy sanctuary where ye assemble to offer up praises unto me, in sacred devotion.

5. But I require that every thing that is attached either to the in side or the out side of such buildings, and places, should be perfect and plain, free from all unnecessary embellishments: for in this my last display of grace to man, I leave no room for half way work, either in things in ward or outward.

6. I have not called you, saith the Lord to gain a halfway, gospel or a half way salvation. Hundreds and hundreds of souls, saith the Lord, have already fallen off, as withred branches, for this very reason, that they wanted this half way sense, and this half way work, to answer the purpose of their calling; which thing is utterly impossible, saith the God of your salvation. For your calling and privilege is far greater then was ever made known, or given to mortals on earth before, since the foundation of the wourld.

7. my holy law does strictly require, saith the Lord, that ye should, at all times, and in all cases and places, reverence and respect my sacred and holy order of

kneeling in thanks, prayer or suplica^tion^ before me. And it is your duty, at all times to unite and humble your selves, when my spirit is at work upon any one in your presence, in this line; and never be talking, making a noise, or doing any kind of work when in the pressence of any who are in this solmn and sacred attitude of humbling themselves before me.

8 The time has come, saith the Holy One, for Zion to be purged from her idols; and I do require that all things pertaining to her most sacred places, be made right first.

9. And I do further more require, saith the Lord, that when any of you have ocasion to come into these places that are devoted for your sacred worship, either for the purpose of making any necessary repairs, or cleaning up and putting things in order, that ye should make no unnecessary noise, nor have any boisterous or loud talking or laughing.

10. But my holy laws, saith the Lord, do require you to feel a sacred fear and reverance at all such times, and in such places: for it is in these places that some of my holy and ministring angels constantly dwell, whether you sense it or not. They never leave the place so long as it is devoted and consecrated according to my holy laws, and you use it for a place to asemble in sacred devotion.

Part XIX

My Holy Law saith the Lord, respecting the adorning of your persons, trimming your beards, cutting your Hair, and introducing new Manners of clothing or Forms of dress, preparing your Food, and the Qualities thereof.

1. I do require, saith the righteous and holy Law giver in Israel, that all my inhabitants throughout Mount Zion, should labor to clothe their persons alike, and in uniformity. Not because you, in your different Societies, feel that this colour or that colour, or this or that maner form or fashion, is a little cheaper, or a little more agreable to your feelings, and a little more like the Canaanites around you, (or the children of this world.) You should not give way to bring in that which will brake the uniformity.

2. But if I have a standard or ce̅ter of union in Zion, saith the Lord, then labor, so far as is in your power, to become like unto it. all adornings of your persons, in any way, for looks sake, beyond the standard given, is forbidden by my holy law, and has been from the beginning, saith the Lord.

3. I do require that all who have grown to man=hood, as a standard rule, should trim their beards twice a week; and not some trim their bards three or four times a week, for looks sake, and others go with beards trimed only once. This is not keeping my law of uniformity, neither in the letter nor in the spirit of it. I also require that your earlocks should be cut square with the bottom of the ear, leaving no wing projecting towards the nose or mouth.

4. My law requires that no males should wear their hair unusually long, either before or behind, or on any part of their heads. Such as are in helth, and have a thrifty growth of hair, should have it cut once in four or five weeks. all following the formes and fashions of the children of this world, or of your own natural fancies in cutting your hair, contrary to the example and teaching of your visible lead, my holy law does forbid.

5. I do also require that ye who have full heads of hair, should at all times, keep the greatest portion of your foreheads uncovered, with the hair cut in a straight line along the forehead, and gradually circling from above the eye downward to the ear lock

6. My law does forbid that any who have full heads of hair, should make any artificial application of liquides or substances, or the binding of bandages around their heads, for the purpose of slicking their hair, or causing it to adhear close to their heads. But you may wash your heads, faces, and bodies in water, and let that suffice, saith the Lord.

7. I do also require, the raiment and clothing for the bodies of my people on earth, should be regulated through and by one uniform influence, according to my holy law. I do require, saith the God of Israel, that the clothing and raiment for every adult male in Zion, be brought, as fast as possible, into the following order, and so to remain until I shall see fit to alter it, thro my holy Anointing.

8. Firstly; Of all kinds of woollens worn for out side dress, by the males. All surtouts, coats and jackets to be of a brown=ish drab: and all frocks of a lightish gray, and all trowsers, whether wholly wool, or in part cotton, of a reddish brown.

9. Secondly; Of cotten and wool or linen worn by the males. Jackets to be of a lightis blue, trowsers striped white and blue, Cotton and linen trowsers, and also frocks for common and evryday use, will have to be more variable in their colors, saith the Lord; but I require you to keep them as much in uniformity as possible. Thin frocks for summer use, the uniform color to be reddish brown.

10. And I do also require that all kinds of woollen stuffs worn for out side dress by females, should be after the following order: Firstly; All their woollen cloaks of a brownish drab, woollen cloth gowns, for common use, of a reddish brown; also for nice use, of a brownish drab. Secondly; All their cotton and wool, of reddish brown. Cotton for summer use, white or very light striped.

11. I do require, saith the Lord, that the inhabitants of my Zion upon earth, should become more uniform and alike in all these outward things; and if you know not for what purpose, I know, saith the Lord: Therefore hearken to my voice.

12. The Laws of God, your Creator, do also require that there should be as much uniformity throughout the borders of Zion, in respect to their temporal support, food and drink, as is possible, consistant with the different situations where they are located.

13. Thus saith the Lord God of your salvation, and of your peace and consolation, I have beheld with displeasure, the two different party feelings that have been growing in the Zion of my glory upon earth, for several years past, each party laboring to carry their own points to such an extreme as to cause a division of feeling and a brake of union, which has placed both parties in the wrong.

14. But, saith the Lord, you are counseled by your lead, to procede in a very different manner from what many of you have done. It was my Spirit, working through the spirit of my Holy Anointing, to bring about a check upon that impeachable habit, which many of my children in Zion had aquired, (by reason of the great abundance with which I had blessed them for many years) of indulging their natural and hankering appetites, contrary to the teaching and instruction given in the first planting of the gospel, and subversive of the true principles, nature and increase of my work upon earth, which is founded on selfdenial, both in body and mind, saith the Lord.

15. Altho many of you say it come from the children of this world; It is true; the order of my Providence is at work among the children of men, in this life, and in many other ways. But judge ye not my spirit, saith the Lord, because I am pleased to send it, through my anointing, to the inhabitants of my Zion upon earth, and the same time, it is at work among the children of this world.

16. You were counseled to let eachother alone, and enter into no arguments, one with another, respecting your victuals, or respecting this matter at all. As it was mostly intended for the younger class, they had

liberty, and as many more as felt a desire to live upon such things as were more in the order of my vegetable creation, and see if they did not feel as well and as rugged as when they lived upon that which was mostly of the animal class.

17. This was given for an experiment, and the cooks were instructed accordingly. But as soon as there was any difference perceived from what had previously been upon your tables, a fault finding spirit at once commenced his evil influence upon both parties.

18. But this evil spirit hath, with my assistance been in a great measure put down, saith the Lord. And I have sent my holy angel, to read unto you a certain number of parts contained in the Book of my Holy Laws, for the Zion of my delight; and this part is with the rest. And my law doth also forbid, that ye should ever again open the door for this evil spirit to get in amongst you, by disobeying the counsel and instruction of my anointing through your visible lead.

19. I now do require, saith the Lord, that all ye inhabitants of Zion should give ear unto my voice, and hearken unto my words.

20. My children in Zion have, for many years, been unwisely running into the habit of increasing the use of animal flesh, and the fat of swine and

fed beasts, much to your own distress and desease of body, which you might, in a great measure, have escaped, had you subsisted upon that which was more in my vegetable class, and less stimulating.

21. Also your extravagant habit of frying and baking with the fat of swine and other beasts, to that extent to which you have habituated yourselves, for many years past, is exremly injurious to the inhabitants of my Zion, and especially to those of the younger class and rising generation, whose habits and customs have already become so eagerly engaged to seek after indulgences, both in their appetites and propensities of nature, which are inseparably connected, (when indulged for gratification) that my holy spirit, and the gospel of Christ and your blessed Mother, can find but little room in their souls.

22. I do require that those who have been in the habit of making, a constant and flush use of these things, and in the manner before mentioned, should labor untill they can feel comfortable and do with one half as much, as ye have previously been accustomed to use. And when you have gained it, you will find much benefit from this course, saith He who knoweth what is

23. I do also require, that throughout Zion's habitations upon earth, children under the age of fifteen, should be kept mostly upon milk and plain vegetable food; for this is far better for them, in every respect. Therefore, saith the God of Israel, I require all my children to be wise.

24. I have a standard on earth, saith the Lord, from which all the inhabitants of my Zion may learn how to shape their course in all things, and insure my everlasting love and blessing, saith the Holy One

25. My eternal law of Wisdom doth also forbid, that any of my inhabitants of Zion should make use of any strong and intoxicating liquors, save that which is found necessary by the physicians to use in medceines.

26. But if there be any from the middle aged class onewards to old age, who feel that they really need to make use of cider my law does not forbid it. But I do strictly enjoin upon all to see and know that they do not make an intemperate use of it; but with care and moderation, within the limits and bounds which are set by my holy Anointing

27. But those downward, from the middle class, will prosper and succeed much better without it, therefore my law requires that they should

train themselves up in that line. But if they have a desire, in warm weather, they may make a very moderate use of small beer.

28. Thus saith the Lord unto all who may hear my words that are contained in this part: all common conversation together, giving of opinions, or judging of its authority, is strictly forbiden by my holy law, saith the Lord. But I require you strictly to follow and adhere to that counsel and instruction given you, through my holy anointing in your visible lead, and my blessing of peace shall rest upon you.

Part XX

In this, the closing part of all that I have directed my holy and sounding Angel to read at this time, in the presence of your heavenly Parents, I give unto all you, my Inhabitants of Zion, saith the Lord, weighty and solemn Warnings, as a kind and tender Parent would warn his faithful Children to be ware of their deadly Foes.

1. Through and by the prayrs and supplications of your heavenly Parents unto me, that I would grant the reading of a certain number of parts of my Holy Laws, to all the inhabitants that are called by my name upon earth; in my mercy and condescension, I sent my holy angels with the Book, and from this Book

did Father James, in presence of the rest of your heavenly Parents, read fourteen parts, which are correctly written. This was all that there was then liberty obtained to read. Six days was he in reading the fourteen parts. And then I sent my holy angel for the Book.

2. On the angels return to me, saith the living and true God, he again braught the prayers and supplications of your heavenly Parents, that I would, in my mercy and wisdom, send one of my holy and proclaming angels to bring the Book again, and read a loud from part fourteenth to part twentiteth; which I did condescend to do.

3. And now, saith the Lord, I call upon each and every soul among you, to listen unto my words, and not let your ears be dull of hearing, nor your eyes of seeing, nor your hearts of receiving; but lay up a good store, and treasure in time of plenty, that ye may have wherewithal to live and subsist upon, when there shall be a famine.

4. These holy laws, in spirit and in substance, have been planted from the laying of the foundation of the gospel in Zion, by my Two anointed Ones upon earth, saith the Lord. But I never before condescended to have them sent forth in this form and read for regular drafting, (as far as they go)

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from my holy Book. But this I have done through the entreaties, prayers and supplications of your heavenly Parents.

5. And knowing the subtilty of the Devil, with all his raging foes, against Zion, and her inhabitants upon earth, I have sent you these laws, in my own Name, and in such language as you can easily understand, plain and simple, saith the Lord, that every soul among you should be left without an excuse, that if ye err on the right hand or on the left, ye may know ye are doing it in disobedience to my holy commands.

6. Therefore, let none of you say within your own hearts, This is the invention of man or of woman. If ye will not believe it for the words sake, I say unto you, saith God, your Creator, believe it for your own soul's sake. For I say unto you if you slight and disregard it, you will surely find, when it is too late to recall your steps, or repent of the course you have taken, that these laws were my solemn, weighty and eternal truths, and those by which all souls, in time and eternity, shall yet be judged.

7. But all of you who will be faithful, and strictly follow the counsel and teaching which you have

had, and may hereafter have, by my holy anointing, through your visible lead, you will never be guilty of wilfully breaking one law herein contained, saith the Holy and Righteous Law Giver.

8. Though some of you should live to see days when Zion shall be compassed with armies; yet in the faithful observance of my Laws and statutes, you shall be safe. Tho you should live to see the number few, and the remnant small, of my holy people on earth; yet no one on earth shall ever live to see an obedient soul fall from this pure and holy gospel.

9. But let the high, lofty and exalted imaginations of man drop down low, in the valley of Seraron and humility: for the earth doth groan beneath the load of sin and abominations which she doth carry, and the inhabitants thereof are fast ripening for my judgments and desolation. And the time cometh, saith the Holy and Just One, that my long forbearance and tender mercies, to a stiffnecked and rebelious generation, must have an end.

10. Then will I gather the holy angels around my throne, and gird on them my helmet, shield and buckler, and give them my rolls of wo! wo! to the inhabitants of the earth! The sun upon whom shall cease to shine, and the moon to give her light, and the stars shall

withdraw their dazzling glitters, that many parts of the earth may become scenes of gloom and desolation, visited by my just judgments, saith the Lord.

11. For the rattling of their chariots, loaded with abominations in their hands, and blasphemy in their mouths, sweeping over the earth, and grinding the faces of the poor to powder, has come up before me, saith the Lord, for an everlasting memorial against them.

12. But unto you that fear my name, and keep my laws and statutes unspotted, I will gather you in the hollow of my hand, and protect you from the judgments and desolation, which my destroying angels are sent to pour upon the inhabitants of the earth, who have filled up their cup of abominations to running over, saith the Lord God of hosts.

13. Your whole duty, saith the Lord, is comprehended in few words; Fear and love me, keep my commandments, deal justly, walk humbly and love mercy, and my holy Spirit shall never be far from you; and ye will not be in fear or dread of death, judgment or eternity; for your life will please him in whose power all things are, and by whom all things were created.

14. It is my will, saith the Lord, with the approbation of my anointing on earth, that these last six parts of my

Holy Laws, be read in the same order that the other fourteen parts were directed to be read; commencing at half past one, in the after noon of the same day.

15. And I do require that all should feel my holy fear, and take a solemn sense of them, when they are read, and meditate them in their hearts. And let none make use of any of the subjects contained in the foregoing twenty partes for common talk, or in a light and vain manner; for they are sacred, and sacredly to be kept.

16. And when the reading of this last part is finished, let all my people bow three times, then repeat the following words with three more bows. Even so Lord let it be Amen

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New Lebanon, Saturday evening, May 30th 1840.
A short Communication from the holy Angel to the Ministry and Elders.

I have read, saith the holy and proclaiming Angel, for three days past, six hours in each day these last six parts, from the holy Book of the Lord your God, containing His pure and holy Laws, for the Zion of His likeness upon earth. And, saith the Angel, let no soul add nor diminish from what is therein contained. But let each and every one fear before the Lord your God, and tremble in his presence. For surely he will award to each and every

soul his just due, according to the greatness of the privilege he hath given him, and the clearness and bright shining light of the day in which he has lived.

These six parts, saith the holy angel, I now do commend, in the presence of your heavenly Parents, into the hands of the beloved Ministry and Elders to do with them as their wisdom directs; and if approved, to be signed and sealed as directed in the other fourteen parts. There is nothing here in contained, but what God does require His people strictly to keep, saith the holy angel.

I have a Roll wherein is written these words, Love! love! from God your heavenly Father: to be received by every truly honest hearted soul, at the close of the reading of his holy Laws, by repeating the words of the Roll, with four bows, and then four mild shouts, in solemn reverence. My everlasting love and blessing I now send with this, saith the holy Alfarine Secaran

Testimony of the holy angel to the Ministry and Elders respecting the Birth day of our blessed Mother.

Thus saith the sounding angel, we in Heaven did rejoice, and bow before the throne of God, for His

merciful and all wise purpose in again opening the door for the restoration of Israel, by sending the second appearance of the Spirit of His beloved Son, to those upon earth, through this chosen and selected female, whom God did appoint, and anoint to be the spiritual Mother of all that should hereafter enter the completed order of his New and spiritual Creation, either on earth or in Heaven; and before whom we bow, saith the angel, with reverence and respect. And she does stand at the head of the New Creation, in her order and place, with the Lord Jesus Christ your Saviour.

In remembrance and commemoration of whom these laws were directed to be read, for six years to come, the first three on the 25th day of December, which is the birth day of Christ. And the last three on the 29th of February, which is the day you may keep in remembrance of your blessed Mother, and for the reading of God's holy Law. For we Angels in Heaven do commemorate the periods of time, that the Two Anointed Ones were sent to open a door and way of salvation to a lost world.

New Lebanon, Sabbath morning, May 31st 1840

A short Communication from all our heavenly Parents, to the Ministry and Elders, respecting these 20 Parts of God's holy Laws.

Yea, says our blessed Mother, it has truly been through our prayers and intercessions to God, that these Laws have been obtained, to send forth in, and with your union, to the inhabitants of Zion, in this form. For here is the center where all must look, and from this place they must be sent, if sent at all.

The scattering and dividing power of evil is strongly seeking to get the advantage of my children on earth, says Mother; and I do entreat them to keep closely in my fold, that the prowling wolves destroy them not.

Yea, say all our heavenly Parents, you have been fed with the food of angels, and the bread of Heaven we have given unto all our children, in songs divine and gifts sublime and holy. And we do require that they should use and improve all these precious Gifts in destroying their own evil natures, and drawing nigh unto God and to us. In so doing, they will do the work which we have for them; and the virtue of these precious gifts of God, with which you have been abundantly blessed, will not be lost, as respects their own souls salvation. For I say unto all my children on earth, says Mother,

that name the name of Christ or of me, take heed unto your ways, and watch well your goings; for the heart searching power of God slumbereth not, although it may wait with patience and forbearance for a season, (after having sufficiently warned them,) for them to wash, by an honest confession, from every filthy pollution.

But if you think to mock the tender mercies of God and your heavenly Parents, by labouring to keep your filthy, abominable and fleshly works covered from your Elders, my faithful witnesses, and still be able to remain in the habitations of Zion, you are awful—awfully mistaken. For the Lord God of heaven is searching through your camps, with his lamp in his hand. He will search and search seperate and devide, untill he has put all under his feet that is opposed in spirit to his pure and holy laws.

Yea, say your ever blessed Parents, the time is even at the doors, that the Lord will say unto a certain class, who have trifled with his word, and refuse to keep his sacred laws of purity—<u>You that are filthy, remain filthy still</u>; for I cut you off from my habitations in Zion, and seperate you from my people, saith the Lord God; for my spirit ceases to strive with you any longer. You have forfeited your day, mocked my word, and slighted the offers of salvation.

The Spirit of God will not bear and forbear with sin and sinners, to that extent which it hath previously done. But, says Mother, though you should be often over-come with sin, and with the flesh, and are faithful, when-ever this is the case with you, to keep his sacred law in this respect, which requires you to go and confess it honestly to your Elders, before you go into meeting, his forbearance will never be withdrawn from you: for such will surely gain the victory, and be able to keep themselves, that the wicked one toucheth them not.

But it is to that class that dig deep to hide their sins, that his forbearance will surely cease, and that speadily, say our heavenly Parents, and all that are wise, will be extremily careful not to err in respect to the sacred order of confessing sin.

It is our united desire and request, says Mother, in union with the ministry and Elders, that after each general reading of these laws, all our children upon earth, who hear them, should kneel down in thanks to God, for his condescension and kindness in granting us (your heavenly parents) our request, in sending you these Laws in the form they are. Then all unitedly to pray for the inhabitants of the earth, that God, in his mercy would give them the offer of salvation.

Mother also says, It was through and by our desire

and request, that the angel had orders to read the last six parts himself. Yea, says Mother, they have been obtained from your heavenly Father, in deep tribulation, and they have been written in the same; therefore we unitedly pray and desire that all would be careful how they treat or speak of them: for no one on earth hath framed or invented them, nor brought them forth in their present form and order.

We also desire that our kind love and tender regard for the good of all our children, may go wherever this is sent, and be received, after reading, while on your knees in thanks to God.

We also, all unitedly, says Mother, Father William and Father James, send our everlasting thanks, love and blessing, to the beloved Ministry and Elders, for their kind and tender forbearance, in granting our request, that these things might be uninterruptedly written.

Our work, and the work of the angel, in this respect, is now finished, says Mother Ann.

New Lebanon, June 12th 1840.

A short note from Father James respecting Part XVI.

As there are many points spoken closely upon in that part, respecting children it is the feeling of your heavenly parents, says Father, if the beloved Lead feel union, that none of the children under the age of eighteen, should be present when that part is read.

It is also our united desire, says Father James, that the beloved Ministry would feel freedom to do with all these written laws, which are contained in the foregoing, as their best judgment and wisdom may direct, as respects the reading of them in out families or the reading of any particular part there of, when ever their wisdom may direct so to do.

Copy.

We, the Ministry and Elders of the Church of Christ in New Lebanon, do here by express our grateful acknowledgements and kind thanks to our heavenly Parents, for their prayers and kind intercessions to our Heavenly Father, and obtaining from Him the holy and sacred Laws of Zion. We esteem them a rich treasure granted to the children of our ever blessed Mother, and all the faithful inhabitants of Zion upon earth, and we pray that they may awaken every soul to greater watchfulness against all evil, and more strict obedience in walking and living according to the precepts contained in these devine Laws: And in testimony of our approbation, our thankfulness and gratitude we hereunto subscribe our names.

Signed as follows.

Names of the	Ruth Landon,	Ebenezer Bishop,
Ministry.	Asenath Clark.	Rufus Bishop.
	Betsey Darrow,	David Meacham,
Names of the	Betsey Bates,	Daniel Boler,
Elders.	Lucy Darrow,	Samuel Johnson,
	Hannah Blake.	Amos Stuart.

Supplement
To the Holy Laws of Zion.

Given for the Reestablishment of Church Order.
for the further Increase of the Children of Zion.

Note. The Book containing this Supplement, was written by the holy Angel Vi-kalen, the prophecying Angel of God, and given to the Ministry at Watervliet by Jesus Christ the Savior, on Thursday May 21st 1840 And read in the Church at New Lebanon by Father James, June 26th 1840.

Thus saith the Holy Savior;

My dearly beloved, the holy Anointed on earth;

I have at this time written and caused to be written by the angel Vikalen, this Book, which is to confirm and witness my union and approbation with what you have here to fore received from your heavenly Parents, that there have not been any writings or communications from them but what have perfectly agreed with the Holy Savior, and with the true Spirit and will of God.

2. Thus saith the Savior; My Heavenly Father hath sent forth His Book, containing the Holy Laws of Zion and twenty parts there from have been read by your

heavenly Parents, and His holy angel, and written for the general increase of all believers. I have placed my name and fixed my seal upon that holy Book, witnessing the truth of what is there stated by your heavenly Parents.

3. Yea, my beloved says the Savior, let the will and desires of your heavenly Parents be written and kept, as a Law and covenant, for a strength and guidance to their children, for ages to come, when those of you, my dearly beloved, who now bear the burden, and direct the house of God, shall finish your work and be no more; that it may be a lasting memorial for those on whom the anointing shall rest, to lead and protect God's chosen, that by it they may be strengthened and supported; and build upon the same which they now see witnessed by their blessed Lead, which is manifested from their holy Savior and heavenly Parents in eternity.

4. And further more, have I caused to be stated in this Book, another matter which is necessary for a further encrease among Believers. And as this is the first Church on earth, here is the holy anointed, the chosen and appointed of God. And his wisdom and holy power rest upon you, to lead and direct his holy people. Hear must the Laws of Zion first

be revealed; here must the first increase be found; here is where all souls look for example; and here must the pattern be set.

5. Beloved Ministry, believing your anxiety to know and do the will of your heavenly Parents, I will now make known their will and desire unto you. That is, that the people of God should be more separate from the children of this world. Did not Jesus the Savior first set this example while on earth? was it not in the first call of souls to salvation? Truly it was. I called upon those who followed me, to separate themselves from the world, saying, come out from among them; deny your selves of the pleasures and friendships of this world; take up your cross and follow me.

6. Feeling the same anxiety for the salvation of souls, it is my will and desire that, in union with the beloved Lead Believers should be gathered into Zion, and her walls closed; for the enemy is lurking around, seeking opportunities to allure and decoy the children of Zion. Your Heavenly Parents say that, too much freedom has been shown to the unbelieving and defiled children of this lost world; that there has loss, yea, great loss come by having so much correspondence and sociability—freely conversing with hired men.

7. Did your first Parents and Elders set this example? Is this the way that the order and church of God was first established? When your first Parents received the gospel, did they not separate themselves from their connections, from the world and all that was near to them, and form a little band, secluded from all others? Did they not labor and toil for their own support? Truly they did, and reaped the reward of their industry.

8. It has been a grief to your blessed Parents many times, to see so much hiring done and so littl interestedness among Believers to get their own support, and gain their interest in temporal things, in the fear and order of God, by their own industry and diligence.

9. This is the request of your heavenly Parents; that if there be union with the present Lead, there should be no more calculations made for hiring help in the Church, where it can be consistently avoided. Of this the Ministry, Elders and Trustees must be the proper judges. What ever engagements are already made for hired help, let them be fulfilled.

10 But why should you make so much dependence on such help? It is not any gain to your interest nor prosperity, and proves no blessing to you and never will. Nay, says your blessed Mother, you cannot find the

increase that is for you, while you keep up so much business with the world. The increasing work of God calls you to make a further separation.

11. My dear children, I have looked around among you with sorrow and grief, many times, and beheld the filthy and unclean, who were hired and employed to repair your buildings and dooryards, which are consecrated to God and his people; and at work around upon your farms, with the brethren. Great loss has come by these things: yea, more than Believers are sensible of.

12. Many times have the young minds been allured and drawn astray, by getting into company with the hired men, having vain and carnal conversation, that which led their minds to sin, and attracted their sense to the vain pleasures of the world. I speak of the brethren because they are more exposed. Many yea very many of the young & unstable in their faith, have received that, in this way, that was their final overthrow.

13. Many that might now have been with you, promising in the work of God, who fell away, got their first hurt in this way, by blending and uniting with hired men; and then getting together with their equals in their leisure moments, to tell over the stories

they had heard the work men tell, and feasting upon these stories, untill they become wholly defiled; and lost their protection, lost the love and union of their Elders, brethren and sisters, lost their souls and were ruined.

14. And many by the means of having hired help, have fallen into a careless, idle sense; and instead of improving all their time, and devoting all their faculties and strength, and diligently improving their mornings and evenings, have foolishly loitered about, thinking there was no need of being much engaged; for the hired hands will do the work; and I had rather they would. This is a wrong sense, and must be purged out.

15. Such things bring grief to your blessed Parents. It is their desire that each and every Believer should put their hands to work and their hearts to God and take hold of the present increase of the work of God, and build up the Church of God upon earth, with your own industry; that what you gain may be your own earning, that which you have zealously labored for, both in things spiritual and temporal.

16. It is a destructive thing to Believers to leaven into a careless, stupid sense; feeling at ease, and rather hire their work done than to do it them selves. I tell you this is not the way for Believers to increase; and if you go on in this way you will surely loose the blessing, and will not

prosper as you have done heretofore; for the season of these things must come to a close. You can no longer prosper nor your riches increase while the defiled and unclean are daily around you, offering their unrighteous service upon this holy consecrated ground.

17. Certainly, dear children, you have made a mistake in doing this. You have had to strong a desire to appear popular and flourishing in the eyes of the world; wanting many buildings and much room; extensive on your farms; too great a desire to expand to the children of sin; an excitement of curiosity, by an extensive trade in your produse and manufactrines; making a great show and profession, and at the same time are not able to perform, and do not fulfill the duties which lie on your own premises.

18. But rather then to stop the sound of a great name, and your commerce with the world, you readily increase it by calling and hiring them into your dooryards and dwellings, to do that which you say you have no time to do.

19. Truly, dear children, these things are a displeasure to your heavenly Parents, who have ever strove, since they left you on earth, to gather that heavenly food for you, that when the time should come for it to be revealed, should be for your everlasting increase and support in the way of God.

20. Thus saith the holy Savior; It would be far more satisfying and pleasing to me, and to all your heavenly Parents, to see some of the Societies of our children upon earth, with not more than one half or two thirds as many buildings, and one half as much room and convenience, well repaired and taken care of, in a plain and neat manner, adorned with union and order, as become the people of God; and these, as far as can be cosistently done, erected and completed, exclusive of the service of the wicked, by the hands of the undefiled, who devote their services and justly inherit the consecrated ground.

21. Then would the blessing of God flow, and his protection be felt. Yea say your heavenly Parents, this is the way the foundation was laid, and the Curch erected, by each and every one being wholly devoted and interested to build up the Zion upon earth; their hands to work, and their hearts to God all striving to be the most help, and do the most good. Up bright and early to their duty in the morning; and improving their evenings in some useful employment for the joint union.

22. They did not desire to make some great show, neither did they call upon filthy hearts and

unclean hands to build up the church of God; but were willing and satisfied to live low and poor, until they gained their support by their own toil and labor. This is the way in which they received the blessing of God, and prospred in their undertakings; and in this way, and no other, can the people of God be blessed.

23. It is the desire of the holy Savior and your heavenly Parents, that the Church should again return to its former rectitude, as respects its spiritual feeling of depedence upon God; and the order of God, for its protection and prosperity.

24. Yea, says Father James, let those be called home who wander abroad. Let Zion be shut up, and the world shut out. Let Believers henceforth Labor to do their own work, till their own land, and reap the fruits of their own labors.

25 It has grieved me, says Father, to see the feelings of some of the young so indifferent and idle; so willing to let the filthy creatures of this world in among them and thought it was adding to your interest. But nay; you are mistaken it is spending your intrest, spoiling your selves losing the fear of God, and shutting out the blessing.

26. You had much better live poorer, a few years. and raise your own provisions, as far as lies in your

power; and have no correspondence with the world, only what is necessarily done by the Trustees of the office, in the order and fear of God. Let each heart be interested at home, to beautify this gospel by walking according to what you profess: which is to be separate from the children of this world, in body and spirit, living together pure and undefiled united in one union and spirit, befriending one another in brotherly love.

27. Yea, says Father, chuse rather to live on a little that is justly yours, than a bundance of that which comes through the unclean hands of the wicked: for a littl room, with love and united spirits, will bring you far more comfort and blessing, than an extensive farm, or many buildings, or great conveniencies, that are daily occupied by that which God does not own.

28. Dear children do not encline to branch out in your farms, and spread yourselves further than you are able to improve. It is the request and will of your Parents, that you buy no more Lands for cultivation, until those which you now have in possession are faithfully improved. Take every advantage of that nearest home, to see it well nurtured and tilled, that it may yield forth blessings to you.

29. Your Parents have looked round on this consecrated ground, and been sorry to see it look, in some places like a deserted land, showing no toil nor labor; bringing forth no increase to the people of God; while your feelings are wandering and aspiring for that which is far off.

30. Remember, dear children, it is those who stay in the fold, and feed around the tent, that are sure of the blessing and protection of God's people. But the wanderer and seeker after riches, honor and a great name among the grand and popular, these are liable to the dangers of this life, and to the judgments of God to overtake them.

31. Furthermore, erect no more buildings until you have wholly finished those you have begun; and hence forth do not begin more than you have strength and means to accomplish in proper time. Do not be expensive and extravagant in your buildings; but modest and neat: For a lowly cottage, in order and cleanliness, is far more beautiful than a grand dwelling, made or inhabited by that which is unclean.

32. Was it not the pattern that was set by your first Parents, and those who have gone before, you, and laid the foundation for you to build upon, to be tidy and snug in temporal things? liberal and kind, free and loving together? and zealous to keep all things in order.

33. When there was a building to repair or be built, when the signal was given, all would lend a liberal hand; and feel an interested desire to see how quick it would be accomplished; loving to see all things in order, and knowing it would please their blessed Parents. In so doing they obtained the blessing of God, and built up the church in order and beauty.

34. It does not beautify Zion to have a great deal of lumber about, and a building begun and left, and a nother begun, until there is a number in one family, standing years before they are finished; and what is done, be done by now and then a hird job of wicked worldings. Do you think, dear children, that this is the right way for the people of God, or Mothers children to prosper? or is it being true to your profession? Nay it is not.

35. May the young follow the example of their predecesors, and henceforth manifest their zeal in the gospel by their strict attention to the Laws of Zion, and obedience to their holy Lead; chusing an everlasting seperation from all that is wicked and unclean. Yea, chuse rather to gain your own treasure, in things spiritual and temporal, than to indulge an idle curiosity, or please the fancies of the natural mind.

36. We do not say, you shall never hire on any occasion

what ever. But if the thing be really necessary to be done, let it be done with the union of the Ministry and Elders, by the Trustees of the office; and let the hired help be applied to accomplish such jobs as you, in your best wisdom and judgment, deem to be expedient for the Brethren to accomplish: being careful that the spirit of the world does not get in and mingle with Believers.

37. Thus saith the Savior; Holy Anointed, think it not hard that these things are now read unto you; nor take the blame to your selves for it is not yours. Knowing your earnest desire that the present manifestation of your heavenly Parents should afford you some relief,* not feeling able to affect the work yourselves, they, in their condescending love, have listened to your request.

38. And many times, yea, very many times, have I, the Savior, beheld the blessed lead upon earth, laboring to know and do the will of your heavenly Parents, poured forth my blessing upon you, and enabled you, by my holy power, to remove that which looked to you impossible to remove. And there is still the remainder of this subject lying with weight on the feelings of your heavenly Parents.

39. It is furthermore the will and desire of your heavenly Parents, that Believers should know and consider

* that there might be a separation from the world; and

the loss you have fallen under, and the heavy tribulation that has many times, been brought upon you, by your commercial buisness. You have enlarged upon it, and extend its limits so far, that the blessing of God is withdrawn, and its prosperity abated.

40. Nay, say your blessed Parents, there is no need of so much of this trading all over. It proceeds from an ungoverned sense; and the blessing of God does not attend it; neither do we own nor bless it. Certainly there has great loss come by this means; loss of money; loss of time spent in idle curiosity; and worse than all, the loss of souls, which have been many among Believers.

41. We therefore desire, if in union with your present Lead, that you should not do any more for trade and commerce than what can be done without causing long and fatiguing journeys and separating you from the people of God, for many weeks, and taking the time and service of those whose interest ought to be at home, in the vineyard where they dwell.

42. Yea, much more pleasing would it be to us, your Parents, that you should never go out on traffic, any further than you really need, to get the necessary articles for your support and comfort, which can be procured within a short distance.

43. We should much rather you would do your own

work, and raise and procure your own support and wholly neglect to carry along any commercial business, only what you can do besides attending strictly to that which pertains to your own welfare, honor and support, without having to make up the lack by hiring the world to do your work, while you are at the same time, devoting your services and time to satisfy the craving desires of the wicked, which is not required of the people of God.

44. You are not called to supply the whole world with the things of this life; nor to satisfy their vain desires with curiosities; nor to follow their fashions nor customs. But your calling is to separate yourselves, in word and deed; plainly testifying before all, by precept and example, that ye are the followers of Christ in the regeneration.

45. And further more, you are not, at any time to make any trade whatever with those who have left the way of God, and indulge a spirit of enmity and oposition against the prosperity of Zion; nor to have any connection or correspondence with any such creatures; but keep your selves separate from sin and sinners; and in so doing, you will find the blessing and protection of God. The increasing work of God calls for the children of Zion to gather home, and see where they have erred and lost the blessing and protection of God.

46. Believers have greatly missed the mark in these respects, and have deceived themselves who thought they were

adding to their property and interest, and showing marks of welth and prosperity in the eyes of mankind; while at the same time, they were bringing trouble and ditress upon themselves, and knew not what it was. A great deal has been brought in which was not owned, neither could be, for which you have had to suffer and labor out of.

47. Thus, say your heavenly Parents, we have made known, our will and desire in relation to these things, in addition to what has here to fore been given. So press on, dear children, in obedience to your holy Lead upon earth, knowing that your heavenly Parents have not forsaken you, but will continue to reveal their will and desire to the faithful, until they arrive at the destined mark which we have set.

48. Thus saith Jesus the Savior. May this the desired will of your Eternal Parents be given to the holy anointed, and be submited to their care to communicate to the Mother Church: and may it follow the Book of Laws to all Believers, as far as the beloved Lead, in their wisdom, see fit. Amen

Written by the Angel Vikalen

Appointed and recommended by the Ministry and Elders of the Church at New Lebanon.

Attest. Seth Y. Wells. Secy.

Contents.

Introduction by Father James. Page 1

The Lord annunces Himself in His true Character and Power. 3

Part 1. The Order of confessing and repenting of Sin. 4

Part 2. The Order and Obligation of Souls in Church Relation. 9

Part 3. Of judging the holy Order and Works of God. 14

Part 4. Of justification and Purification. 17

Part 5. The holy Order of Gods Anointing on Earth. 19

Part 6. Of the Seperation and Distinction to be kept between God's People and the children of this world 25

Part 7. The Duty and Obligation of Elders as Watchmen upon the Walls of Zion. 34

Part 8. The Duty Calling and Obligation of Trustees. 38

Part 9. The Law for gathring Souls to the Gospel, whether they be Children or Adults. 44

Part 10. Of the pure and spiritual union required to be kept between male and Female in Zion on Earth. 46.

Part 11. The Order for the Protection of Souls whose Learning and inclinations lead them to pry into Mysteries. 49

Part 12. The Order and Use of dumb Beasts. 50

Part 13. The Sacred Obligations of those who are chosen as Instruments to convey God's Word and Will. 52

Part 14. Closing Instructions Blessing Warnings &c 57

Communication from our heavenly Parents to the Ministry. 62

Additional Laws

Father James Address to the inspired Writer. 65

Words of the Holy Angel. 66

Part 15. Of the holy Laws of God for all who desire to find access to His Holy Spirit; Protection: Separation from Apostates &c. 67

Part 16. Of the Order and Government of Children. 74

Part 17. Of a saving and prudent Spirit. 84

Part 18. The Law respecting Meeting Houses &c. 86

Part 19. Respecting Uniformity of Dress, food &c. 90

Part 20. Closing Address, solemn Warnings. 98

Address of the Holy Angel to the Ministry and Elders. 103

Testimony of the Angel respecting Mothers Birth Day 104

Address of our heavenly Parents to the Ministry and Elders. 106

A short note from Father James respecting Part 16. 110

Approbation and Signatures of the Ministry and Elders. 111

Supplement to the Holy Laws of Zion. 113